AL-MUQADDIMAH AL-AJurRUMIYYAH

On The Science Of Arabic Grammar

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POPULARLY KNOWN AS "IBN ĀJURRŪM"

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TRANSLATOR'S INTRODUCTION

In the Name of Allah, Most Gracious, Most Merciful

All Praise belongs to Allah, Who has sent down the Qur'an to His Beloved Messenger as an Arabic Qur'an in order that we may understand. Peace and Blessings on our Master, Muhammad, the most eloquent articulator of the letter ض, his family, his companions and those who succeeded them until the Day of Reckoning.

It is with great pleasure that I offer this annotated translation of the famous *Ājurrūmiyyah* to my Muslim brothers and sisters with the hope that it will contribute to a better understanding of the Arabic language and hence a better understanding of the Holy Qur'an and the Prophetic *Sunnah* as well as the vast Islamic heritage that the best minds of the Muslim world have left behind.

About the *Ājurrūmiyyah* and its author

Of all the short texts and treatises that have been written on Arabic Grammar there is none that has enjoyed as much popularity around the world than the *Ājurrūmiyyah*. It has been recorded from the author, Abū Abdillāh, Muḥammad ibn Muḥammad ibn Dāwūd aṣ-Ṣanhājī, who wrote this text in Makkah whilst facing the Holy Ka'bah that after he had written this *Muqaddimah* he threw it into the ocean and said: "If this *Muqaddimah* was written sincerely and purely for Allah's sake then it should not get soaked with water" and the result was that when he recovered it from the sea it was still dry.

This most probably explains why this booklet has continued to enjoy widespread popularity since the day it first appeared up to this present day and that being so despite the existence of thousands of other Arabic Grammar works. Numerous commentaries of various sizes have been written on the *Ājurrūmiyyah* and it has even been committed to verse. Even up to this very day students are still engaged in memorising it because of its brevity and easy style. Such is the bounty that Allah, All-Mighty has bestowed on the author of the *Ājurrūmiyyah* and what a bounty – to have a book so small in size bring so much reward for its author. Surely such blessing and goodwill can only be the returns and proceeds of a Sincere and Pure Intention. May Allah reward the author richly and abundantly for not only presenting us with this excellent treatise on Arabic *Naḥw* but also for teaching us the importance of a sincere and pure intention.

What the *Ājurrūmiyyah* does and does not do

When students begin to learn Arabic they are often not aware of what such learning really entails. Even well into their learning they might still not be aware of how wide a field Arabic study is and what is needed to become proficient in all the main areas. Often they are told to study this or that book without knowing precisely what its main focus or concentration is. Consequently, they

spend a long time studying a particular work while they could have studied another work that is more suited to their specific needs. We will now take the *Ājurrūmiyyah* and see exactly what it is that it does and does not do.

The *Ājurrūmiyyah* aims at doing the following:

- Providing the student with a general framework within which to understand, think and communicate about Arabic *Naḥw* rules in a clear and coherent fashion

- Acquainting the student with the relevant *Naḥw* terms, concepts and basic rules

- Enabling students to perform simple and small-scale syntactic analysis (*i'rāb*)

- Serving as an introduction to Arabic grammatical texts of much wider scope and much greater detail

- Enabling the student to cover all the basic *Naḥw* rules within a very short period of time

- Equipping the student with the requisite grammatical knowledge needed (amongst other things) for performing basic communication tasks such as the production and reception of grammatically well-formed sentences

- Providing the student with a working knowledge of *Naḥw* to enable him to tackle basic Islamic texts

On the other hand, the *Ājurrūmiyyah* is essentially a basic *Naḥw* text and not a full Arabic language course and as such it **does not**:

- develop the student's productive and receptive skills (listening, reading, speaking and writing)

- build the student's vocabulary except in the field of *Naḥw*

- provide the student with an in-depth knowledge of *Naḥw*

- give a comprehensive treatment of *Ṣarf*

- cover any of the other Arabic linguistic sciences such as *'Ilm al-Balāghah* (rhetoric or stylistics), *'Ilm al-Lughah* (lexicology), *'Ilm al-'Arūd* (prosody), etc.

- provide the students with exercises and drills i.e. it focuses only on theoretical *Naḥw* and not applied *Naḥw*

The student who, therefore, wishes to learn Arabic holistically, is advised to augment his Arabic studies with other Arabic language material. A comprehensive Arabic course will have to cover:

• Arabic grammar, theoretical and applied in the form of exercises and drills

• The four language skills: reading, writing, speaking and listening (i.e. Arabic production and comprehension)

• Vocabulary building in the relevant fields and situational contexts (i.e. developing the student's Arabic lexicon)

The textbooks that normally cover these areas of Arabic language study are of two kinds:

(1) textbooks that are general and comprehensive in their coverage in that they attempt to cover all the areas of Arabic language study in a single book or set of books, e.g. *al-'Arabiyyah li al-Nāshi'īn*, *al-Kitāb al-Asāsiyy*, etc.
(2) textbooks that are more narrow and specific in their coverage in that each textbook is intended to cover at least one area of Arabic language study

Furthermore, a student may want to learn Arabic for its own sake or as a means to access the vast Arabic Islamic legacy or as a tool for Islamic *da'wah* or for commercial purposes or for numerous other reasons. Accordingly, he will have to include Arabic material that deals with his particular area of interest. For example, if his goal is to understand Islam and all of its disciplines in Arabic then he is required to study various Islamic components each with its own textbooks, etc.

Ten reasons why Muslims should learn Arabic:

(1) Allah, the Almighty and Wise, chose and singled out Arabic from amongst all the languages of the world - past, present and future - to be the vehicle for His final Revelation to the whole of humanity. This fact alone should constitute sufficient reason for Muslims to learn Arabic. Certainly, if Allah so wished He could have revealed the Qur'an not only in any language but in every language but as He Himself states in the Holy Qur'an: "Verily, We sent It down as an Arabic Qur'an in order that you may understand". This verse implies that Arabic has certain unique features which make it superior to all the languages of the world and which enable it to convey the subtleties and mysteries of Allah's Speech in a manner that no other language can. Furthermore, it is Allah who endowed Arabic with these features and made it superior to all other languages.

(2) If Allah is who He is - the Creator of the worlds - and His Messenger (Peace and Blessings be upon him) is who he is – the Best of Allah's creation - should not every Muslim in this world attempt to learn Arabic to understand

Allah's Words and those of His Messenger? The Qur'an - even though it is in this world - is not from this world but rather from the Lord of the worlds. Allah, Most High says: " Verily It (i.e. the Qur'an) is a Revelation from One, All Wise and All Knowing". How can any Muslim live in this world finding time to do so many things and yet not find time to study the language of Allah's Holy Book and the *Sunnah* of His Holy Messenger (Peace and Blessings be upon him). How many of us spend so much time, effort and money on learning the sciences of this world but in comparison spend absolutely zero on learning the sciences of the Next world. If we really know who Allah is and who His Messenger is we would not hesitate one second to learn the language of Allah's Book and the *Sunnah* of His Messenger. The Qur'an and *Sunnah* contain so much wealth – Real Wealth – but most of us prefer to remain poor and deprived forever.

(3)   A great number of scholars believe the Qur'anic inimitability to reside *inter alia* in its language. The science of *al-Balāghah* (eloquence/stylistics) was especially developed to deal with this particular dimension of the Qur'an. This science demonstrates in no uncertain terms that the Qur'an represents the Absolute Pinnacle of Eloquence and that it stands unrivalled and unchallenged in its stylistic output. However, to appreciate the stylistic aspects of the Qur'an presupposes having learnt Arabic. Thus, those who are not schooled in Arabic will forever be deprived of the Stylistic Beauty of the Qur'an and fail to see and comprehend the subtle mysteries that are enclosed in the depths of is language.

(4)   Apart from the Qur'an and *Sunnah* that are in Arabic there is also the vast and rich Islamic Legacy. This is the legacy left behind by the world's greatest minds. Without Arabic we would deprive ourselves of the fruits of almost fourteen centuries of Islamic scholarship. All of this scholarship was directed at serving Islam and the Muslim *Ummah*. Numerous sciences sprung up after the advent of Islam with the principal aim of preserving and explaining the Primary Islamic Sources. These sciences are still being studied and taught up to today in Islamic institutions and circles around the world – the result is an ever-expanding heritage. Had it not been for the past Muslim scholars then we would not have known Islam as we know it to today. May Allah reward them abundantly for the great service they have rendered to Islam and the Muslim Community.

(5)   A number of Islamic sciences derive explicitly from the Arabic linguistic sciences in that a number of the issues discussed therein are linguistic issues. To understand these issues requires a thorough grounding in the Arabic linguistic sciences on which they are based. These sciences include *inter alia*: *al-Tafsīr* (Qur'anic exegesis), *'Ulūm al-Qur'ān* (Sciences of the Qur'an), *'Ilm al-Ḥadīth* (Science of Ḥadīth), *al-Fiqh* (Islamic Jurisprudence), *al-'Aqīdah* (Islamic Theology). The reason for this being the case is the fact that the two primary sources of Islam, viz. the Qur'an and *Sunnah*, are in Arabic and in order to understand their message, unlock their hidden mysteries and treasures and appreciate the linguistic subtleties with which especially the Qur'an has been characterised one needs to be familiar with

the Arabic sciences that will make such a task possible. Thus, *al-Tafsīr* is no more than an interpretation of the Qur'an, *'Ilm al-ḥadīth* no more than an interpretation of the Prophetic Traditions, *al-Fiqh* no more than an extrapolation of legal rules from the Qur'an and the Sunnah, *al-'Aqīdah* no more than an extrapolation of a set of beliefs from the Qur'an and authentic *Sunnah*, etc. It is clear from the aforementioned that each of these Islamic sciences involves a detailed analysis and close investigation of the Arabic in which the Qur'an and *Sunnah* are couched. It is not uncommon to find that many a difference amongst scholars on a particular Islamic matter has its source in the manner in which they interpreted or read a particular Qur'anic verse or Prophetic tradition.

(6) 'Umar (may Allah be pleased with him) said: "Learn the *Sunnah* and learn Arabic; learn the Qur'an in Arabic for it is in Arabic".
He also said: "Learn Arabic for it is part of your Religion and learn how the estate of the deceased should be divided (*al-Farā'id*) for these are part of your Religion".
Imam al-Shafi'iyy is reported to have said that he studied Arabic for twenty years (from its pure sources) in order to understand the Qur'an
Some scholars also maintain that learning Arabic is compulsory on every Muslim. The reason for this ruling is that learning the Qur'an and *Sunnah* is compulsory on every Muslim and since the Qur'an and *Sunnah* cannot be learnt without Arabic it follows that Arabic is also compulsory.
Al-Aṣmu'iyy is reported to have said: 'What I fear most for a student of knowledge – if he does not know *Naḥw* – that he may fall in the category of those mentioned in the *hadīth*: "Whosoever intentionally contrives a lie in my name, then let him prepare or reserve for himself a seat in the Fire", because the Messenger of Allah (Peace and Blessings be upon him) never used to make grammatical errors in his speech so anything that you report from him and you make grammatically errors in it then you would have contrived a lie in his name'.

(7) Knowledge of Arabic makes one's devotion and worship much more meaningful. This is especially the case when performing *Ṣalāh*, reciting and listening to the Qur'an, listening to *khutbah*s, making *du'ā*s, etc. In short, knowing Arabic obviates the need for a mediator or interpreter between Allah and us. In other words, Arabic enables us to listen to the Qur'an and Prophetic statements first hand.
Moreover, what constitutes the Qur'an is not its mere meaning but rather its meaning together with the specific wording in which it is couched. This means that no matter how close a particular translation is to the actual meaning of the Qur'an it still does not constitute the Qur'an which is the Divine and Uncreated Speech of Allah. At best, a translation is no more than a human approximation of what the Qur'an means and as such is finite and can never replace the infinite Speech of Allah. Consider the following Qur'anic verses: "Say (O Muhammad): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought another (sea) like it as backup" and "And if all the trees on the earth were pens and the

sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise". In addition, reliance on a translation (which in itself is deficient because it is only a human approximation of Allah's Divine Speech) means one will always be deprived of the effect of the actual wording which adds to the richness and inimitable eloquence of the Qur'an. It is not the translation that brings tears to the eyes of men but rather the Qur'an in the full splendour of its stirring words and moving meanings.

(8)   The problematic nature of translations is another reason why Muslims should learn Arabic. Much of our Islamic heritage is still inaccessible to the non-Arabic speaking Muslim population and so it will continue to be for a very long time. Translations also have their own deficiencies and shortcomings. These range from gross misinterpretation to poor quality and sub-standard translation.

(9)   Language being a conduit of culture has an indelible influence on its speakers. Arabic being the conduit of Islamic culture likewise has a positive Islamic influence on its speakers. No doubt, the Qur'an and Prophetic *Sunnah* have left a permanent mark on the Arabic language and are – to a large extent – also responsible for Arabic remaining fundamentally unchanged over the past fourteen centuries.

(10) If certain non-Muslims (Orientalists) - spurned on by their hatred for Islam and the Muslims - studied Arabic for the purpose of destroying Islam and gaining control over the Muslims then why should Muslims – spurned on by their *īmān* and love for Islam and the Muslim *Ummah* – not study Arabic for the purpose of defending Islam against anti-Islamic forces and Islamophobia.

How to study the *Ājurrūmiyyah*

There is no single way of studying the *Ājurrūmiyyah*. Of the many ways of studying the *Ājurrūmiyyah* some might be effective and some not and that also differs from student to student. Nevertheless, the following are some guidelines for making the best of studying the *Ājurrūmiyyah*:

• Making *du'ā'* and asking Allah to grant you mastery over Arabic as well as sincerity in your quest

• Having studied some Arabic before even if it is not considerable

• Finding a competent teacher especially someone who has been through the *Ājurrūmiyyah* himself and has taught it before

• Working through the original Arabic text and only referring to the translation when necessary

- Understanding not only the words, phrases and sentences in the text but also the grammatical structure underlying the words, phrases and sentences as far as possible

- Organising the information into tables and charts to see how apparently disparate parts are systematically related to each other and to facilitate their understanding

- Consolidating the information as one goes along through continuous revision and by doing exercises and even attempting to memorise it

- Consciously applying the rules when reading, writing, speaking and listening to Arabic

- Filling in examples in the text where such examples are required

- Conducting simple syntactic analysis (*i'rāb*) of the examples

Advice to students who wish to master Arabic grammar:

- Arabic grammar is a fairly exact science almost like mathematics and physics and as such the student needs to take care that he or she has a proper grasp of the technical terms that are employed.

- The student is required to see Arabic grammar as a unified and coherent system within which everything is interrelated and performs a function within that system. The student might find it difficult to perceive it at first but through patience and practice (and Allah's Permission) he will eventually see a holistic system emerging from the seemingly disparate parts.

- Arabic grammar is intellectually very demanding and as such the student needs to be vigilant and in a continuous state of thinking. Under no circumstances should he lower his guard for otherwise he will falter. Thus, a great deal is dependent on the student himself in terms of making sense of the information, integrating and assimilating it and then applying it in the comprehension and production of sentences.

About the Translation:

The current work is not intended to serve as a mere translation of the *Ājurrūmiyyah*. In addition, it serves to do the following:

- provide examples where the author did not provide any

- explain the reason and rationale behind particular rules and points in the text

- provide additional information and elaborate on some of the rules

- rectify some misconceptions

- put the material in perspective

I have also tried to give as literal a translation possible to facilitate a close reading and word-for-word analysis of the source text. It is not sufficient that the student merely understands the general drift of what is said but should rather try to understand every word and if possible the underlying grammatical structure i.e. how the words are syntactically related to each other. Of course it is impossible to translate every aspect of the source text but where it was possible to translate a particular aspect even at the expense of a better sounding translation I have done so.

It is said that the best way to learn Arabic is through Arabic, so why the current translation of the *Ājurrūmiyyah*. There is no doubt about the truth of this statement but considering that a lot of Arabic beginners do not know Arabic to start off with let alone being taught Arabic grammar – a highly intellectually demanding subject – in the medium of Arabic. There is no harm in trying to understand highly complex grammatical concepts in one's mother tongue especially during the initial stages but one should always aspire to understand them in the original language. At most one's mother tongue should serve as a stepping stone and not as a permanent replacement for Arabic as a medium of instruction for not only does it severely slow down the Arabic learning process but also defeats the whole purpose of learning Arabic in the first place – which is to become proficient in its use. Unless one's intention is merely to understand Arabic theoretically and not communicate it practically it would suffice learning it in one's mother tongue.

Thus, this present translation was never intended to replace Arabic as the medium of instruction but only to facilitate Arabic beginners getting a handle on Arabic grammar since too often have I witnessed how many of them struggle to come to grips with basic grammatical concepts with the result that a number of them develop a dislike for Arabic grammar and even drop out eventually. Furthermore, even though this work constitutes a translation it is only so in part for I try throughout to use the Arabic grammatical terms instead of their English counterparts only using the English equivalent when the term is introduced for the first time and even here I place the English term between brackets after the Arabic term indicating thereby the primacy of the Arabic term. Moreover, I have written all the Arabic terms in bold once again emphasising thereby their importance. Also, as I have mentioned before that the translation does not constitute an autonomous and self-contained text but should be used in conjunction with the Arabic. In fact, the Arabic text should form the primary text of study and the translation only serve to clarify and explain its difficult parts.

I have also purposely tried to avoid the use of highly technical linguistic terms – the kind used by Wright and Howell – since the aim is to clarify and simplify the Arabic text and not to obscure and complicate it further by using language just as intelligible to the Arabic beginner as the Arabic itself if not more. In cases

where it was necessary to use such terms I have always endeavoured to explain their import.

An Overview of the *Ājurrūmiyyah*

The *Ājurrūmiyyah* can be divided into four main sections:

- **KALĀM** and its Constituent Parts

  In this section the author deals with **Kalām** which provides the context for **I'rāb** (the primary subject-matter of *Naḥw*) and the conditions under which it takes place. He first gives a definition of **Kalām** and thereafter mentions the parts of speech from which **Kalām** is composed together with the defining characteristics of each. It is these words – the units of **Kalām** – that are subject to **I'rāb** or to its opposite, **Binā'**.

- The Chapter on **I'RĀB**

  This is most probably the most important section in that it constitutes the primary-subject matter of *Naḥw* and the center around which everything else revolves. **I'rāb** involves the explicit or implicit change (**Raf'**, **Naṣb**, **Khafḍ** or **Jazm**) at the endings of words (**Asmā'** and **Af'āl**) by means of **Ḥarakāt** (vowel markings) or **Ḥurūf** (letters) due to particular places (i.e. places of **Raf'**, **Naṣb**, **Khafḍ** or **Jazm**) that they occupy – places which are governed by particular **'Awāmil**. The opposite of **I'rāb** is **Binā'** which refers to the fixed and unchanged state in which the endings of words (**Ḥurūf**, some **Af'āl** and some **Asmā'**) occur. The author does not deal with **Binā'**. The above definition of **I'rāb** basically covers all the aspects of *Naḥw* i.e. (a) the four types of **I'rāb** (**Raf'**, **Naṣb**, **Khafḍ** and **Jazm**), (b) explicit and implicit **I'rāb** (i.e. **§āhir** and **Muqaddar**), (c) the signs of **I'rāb** (whether with **Ḥarakāt** or **Ḥurūf**), (d) the categories of **Mu'rabāt** (declinable words) for the **Ism** and **Fi'l** and (e) the places of **I'rāb** in the **Ism** and **Fi'l** and the **'Awāmil** that govern them (viz. the places of **Raf'**, **Naṣb** and **Khafḍ** of the **Ism**, and places of **Raf'**, **Naṣb** and **Jazm** of the **Fi'l**). The places of **I'rāb** comprise the bulk of *Naḥw*.

- The Chapter on the **AF'ĀL**

  This section deals with the three types of **Fi'l** (**Māḍī**, **Muḍāri'** and **Amr**) and the places in which the **Muḍāri'** is

  (a) **Marfū '** (i.e. when not preceded by a **Nāṣib** or **Jāzim**),

  (b) **Manṣūb** [i.e. when preceded by one of the ten (or more correctly, four) **Nawāṣib**] or

  (c) **Majzūm** [i.e. when preceded by one of the eighteen (or more correctly, sixteen) **Jawāzim**]

- The Chapter on the **ASMĀ'**

There is no chapter with this title in the *Ājurrūmiyyah*. However, I thought it appropriate to call this section as such because it comprises the places of **I'rāb** in the **Ism** just as the previous section, entitled "The Chapter on the **AF'ĀL**", comprises the places of **I'rāb** in the **Fi'l**. Thus, the **Ism** is:

(a) **Marfū '** when it occurs in one of the following places: the **Fā'il**, **Maf'ūl**, **Mubtada'**, **Khabar**, **Ism Kāna**, **Khabar Inna** and the **Tābi'** of the **Marfū'**,

(b) **Manṣūb** when it occurs in one of the following places: the **Maf'ūl bihī**, **Maṣdar**, **§arf Zamān**, **§arf Makān**, **Ḥāl**, **Tamyīz**, **Mustaṯnā**, **Ism "ﻻ"**, **Munādā**, **Maf'ūl min ajlihī**, **Maf'ūl ma'ahū**, **Khabar "كَان"**, **Ism "إِنّ"** and the **Tābi'** of the **Manṣūb**, or

(c) **Makhfūḍ** when it occurs in one of the following places: **Makhfūḍ bil-Ḥarf**, **Makhfūḍ bil-Iḍāfah** and the **Tābi'** of the **Makhfūḍ**.

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بسم الله الرحمن الرحيم

In the Name of Allah, Most Gracious, Most Merciful

KALĀM and its Constituent Parts

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Kalām[1] is a compound[2] utterance[3] that conveys a complete and self-contained meaning[4] according to (the rules and conventions of Arabic) usage[5].

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[1] It is customary for Arabic Grammarians to commence their *Naḥw* works with a treatment of **Kalām**. The main reason for this is that **Kalām** is the goal that the study of Arabic *Naḥw* aspires to. In other words, by following and applying the rules of *Naḥw* the Arabic learner is able to produce **Kalām** in the same manner (*naḥw*) as the ancient Arabs produced **Kalām** based on their natural and innate ability and competence. *Naḥw*, then, is no more than the explication of rules which the ancient Arabs used and applied implicitly and on a subconscious level to produce **Kalām**. The primary motivation for the development of *Naḥw* was the corruption of this very natural ability to produce grammatically well-formed sentences in the wake of a mass influx of foreigners from neighbouring countries. It was feared that if the Arabs lost this ability or it died with them then it would be lost forever which meant that the message and guidance of the Holy Qur'an would always be inaccessible to its readers.

Another equally valid reason for commencing with **Kalām** is that **Kalām** provides the context and creates the conditions for the occurrence of **I'rāb** (declinability) which forms the primary subject-matter of *Naḥw*. In other words, **Kalām**, by virtue of it being a compound utterance, makes it possible for one word to precede another such that the former is able to change the ending of the latter. This very change that is effected at the endings of words is what the Arabic Grammarians call **I'rāb**. In fact, *Naḥw* itself is occasionally referred to as *'Ilm al-I'rāb*.

From the above it follows that *Naḥw* is no more than a study of:

(1)   **I'rāb**, its types (**Raf'**, **Naṣb**, **Khafḍ** and **Jarr**) as well as its opposite **Binā'** (indeclinability) and its types

(2)   the declinable (**Mu'rab**) and indeclinable (**Mabniyy**) words that exist in Arabic and the categories and classes into which they are divided

(3)   the various signs (**'Alāmāt**) with which the **Mu'rab** (in all its types) is declined and the signs on which the **Mabniyy** is fixed and established, and

(4)   the places (**Mawāḍi'**) in which the **Mu'rab** is so declined.

Furthermore, *Nahw*, and hence this present work, does not deal with the structure of the individual word and the changes (other than **I'rāb**) that affect its structure. This study of the word, instead, is treated under Ṣarf (Morphology) which, according to the later Grammarians, is an autonomous science independent of *Nahw*. However, this does not rule out the occasional treatment of *Sarf* in this work due to the fact that some aspects of *Nahw* are contingent on *Sarf* in that the latter furnishes the requisite background information for an adequate understanding of these aspects.

[2] The word "compound" (**Murakkab**) refers to any utterance that is composed of two or more words whether it conveys a complete sense or not. The inclusion of **Murakkab** in the definition excludes the simple or single utterance (**Lafz Mufrad**) from the concept of **Kalām**. In other words, **Kalām** is not a simple or single utterance like: زيد (Zayd), قامَ (stood), etc.

[3]

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Its constituent parts are three: the **Ism**[6] (noun), the **Fi'l**[7] (verb) and the **Ḥarf**[8] (particle) that is used to signify a meaning[9].

The **Ism** is marked and identified by:

- **Khafḍ**[10]

- the **Tanwīn**[11]

- the prefixing of the **Alif** and **Lām** (i.e. the definite article **Al**)

[?] The word "utterance" (**Lafz**) denotes any sound that consists of some of the letters of the Alphabet whether it is actually used in Arabic (**Musta'mal/Mauḍū'**) or not (**Muhmal**) and whether it is simple (**Mufrad**) or compound (**Murakkab**). The inclusion of **Lafz** in the definition excludes anything that is not uttered from the idea of **Kalām** like writing, sign-language, etc. Thus, every form of communication that does not involve speaking, or any non-verbal sign is excluded from the definition.
[4]

[?] The expression "that conveys a complete and self-contained meaning" (**Mufīd**) excludes the compound utterance that does not convey a complete and self-contained meaning (**Murakkab Ghayr Mufīd**) e.g. هلْ زيدٌ (Is Zayd...?), إِنْ قَامَ زيدُ (If Zayd stands...), etc.

[5] **Bi al-Waḍ'** has been variously interpreted to mean (a) according to Arabic usage as opposed to Turkish, English or Persian usage, for example, and (b) with the intention to communicate a message so as to exclude the "talking" of parrots and sleep-talkers for in none of the cases is there any intention to communicate a message.

[6] The **Ism** is generally defined as a word that denotes a meaning that is complete in and by itself without time forming a part of that meaning. By "complete in and by itself" we mean that the meaning of the **Ism** can be completely understood independently and without reference to anything else. While **Ism** is equivalent to the Noun in English it is much wider in scope. The **Ism** in Arabic, apart from including words signifying concrete things such as people, animals, plants, inanimate objects, or abstract things such as actions, states, qualities, also includes English adjectives, adverbs, some prepositions, etc. This accounts for the initial confusion experienced by Arabic beginners when they are told that the following are nouns in Arabic: جَميل (beautiful), قَائِمٌ (is standing), مَعَ (with), أمامَ (in front), خَلْفَ (behind), عِنْدَ (at, with), etc.

As will be seen in the discussion of the signs of the **Ism**, the **Fi'l** and the **Ḥarf**, what determines a word to be an **Ism**, **Fi'l** or **Ḥarf** is the presence or absence of particular signs in the word rather than the meaning that it denotes. Thus, a word could have the meaning of a **Fi'l** but because it lacks the signs of the **Fi'l** it is regarded as an **Ism** instead. Likewise, a word could have the meaning of a **Ḥarf** but because it displays the signs of a **Fi'l** it is regarded as **Fi'l**.

[7] The **Fi'l** is generally defined as a word that denotes a meaning (in the form of an action, state or quality) that is complete in and by itself with time being a part of it. Another way of defining the **Fi'l** is to say that it is a word signifying the occurrence of an action in one of the three tenses (Past, Present and Future i.e. before, during and after the time of speaking respectively).

[8] The **Ḥarf** is generally defined as a word that denotes a meaning that is not complete in and by itself such that its meaning cannot be completely understood except with reference to an **Ism** or a **Fi'l**. It follows that the meaning of the **Ḥarf** is always relative such that it cannot be comprehended except with reference to words other than itself. The number of **Ḥurūf** that exist in Arabic is said to be eighty. The following are some of the meanings and usages associated with the **Ḥarf**:

- being governed by the **Ḥurūf al-Khafḍ** (prepositions/Genitive particles), and they are[12]:

مِن (e.g. **رجع زيد مِن المسجدِ** "Zayd returned from the mosque")[13]

إلى (e.g. **ذهب زيد إلى المدرسة** "Zayd went to the school")

عن (e.g. **رميت السهم عن القوس** "I shot the arrow from the bow")

Nafy (negation), **Jawāb** (responding), **Tafsīr** (explaining), **Sharṭ** (conditionality), **Taḥḍīḍ** (urgent request), **‘Arḍ** (mild request), **Tanbīh** (calling attention to something), **Istiqbāl** (marking the Future), **Taukīd** (emphasis), **Istifhām** (interrogation), **Tamannī** (expressing a wish), **Tarajjī** and **Ishfāq** (expressing hope and pity), **Tashbīh** (comparison), **Ta‘līl** (causality), **Rad‘** and **Zajr** (rebuke), **Ta’nīṯ** (femininity), **Sakt** (pausing), **Nidā’** (calling by way of address), **Ṭalab** (request in general), etc.

[9] The reason for this qualification is to distinguish the word Ḥarf as a particle from the word Ḥarf as a letter of the Arabic alphabet. A letter is not used to signify a meaning i.e. it has no Semantic value. Instead, it is used as a unit in the construction of words. The two uses of the word Ḥarf are clearly illustrated in the following expression:

"مِنْ" حرف مكوَّن من حرفين

["**Min**" is a Ḥarf (particle) composed of two Ḥarfs (letters)]

[10] Khafḍ, as will be mentioned in the Chapter on **I‘rāb,** is a particular change at the end of a word in the form of a **Kasrah**, or one of its substitute signs (the **Fatḥah** and **Ya’**), caused by an **‘Āmil**. Khafḍ occurs in three places viz:

(a) when a declinable Ism is preceded by a Ḥarf Jarr e.g.

(b) when it occurs as the **Muḍāf ilayh** e.g.

(c) when it occurs as a **Tābi‘** of one of the two previous cases e.g.

Each of these three places is illustrated in the **Basmalah** i.e. **بسمِ اللهِ الرحمنِ الرحيم** Thus, the noun **اسمِ** ends in a **Kasrah** because it is preceded by a Ḥarf Jarr, the **Lafz al-Jalālah** (i.e. the Expression of Majesty), viz. **اللهِ** ends in a **Kasrah** because it is the **Muḍāf ilayh** and **الرحمنِ** ends in a **Kasrah** because it is the **Tābi‘** of the **Lafz al-Jalālah**.

From the above it is clear that Khafḍ does not mean for a word to merely have a **Kasrah** at the end but that such a **Kasrah** should, in addition, be the result of an **‘Āmil** such as a Ḥarf Jarr or **Muḍāf ilayh**. What this means is that a word may have a **Kasrah** at its end but because that **Kasrah** was not caused by an **‘Āmil**, it cannot be said to be **Khafḍ**.

Similarly, a word may be preceded by an **‘Āmil** of **Khafḍ** (such as the Ḥarf Jarr or Muḍāf ilayh) but will not necessary be marked with a **Kasrah** at its end (whether actually or hypothetically), due to the fact that the word might be **Mabniyy** (indeclinable). It is for this reason that the author mentions the Ḥurūf al-Khafḍ as an independent sign or marker of the **Ism** since by virtue of it a number of **Mabniyy** words have been classified under the category of **Ism** which might otherwise not have been classified as such.

Furthermore, **Khafḍ** is equivalent to the more commonly used term **Jarr**. The former is used by the Kufa school of Arabic grammar while the latter is used by the Basran school of Arabic grammar. From this it appears that the author inclines towards the Kufan school which is further corroborated by him subscribing to other Kufan views as will be seen later.

على	(e.g. **ركبتُ على الفرس** "I rode on the horse")
في	(e.g. **الطالب في الفصل** "The student is in the classroom")
رُبّ	(e.g. **ألا رُبّ مولودٍ وليس له أبٌ** (Alas, there might be a child who has no father")
الباء	(e.g. **مررتُ بالمدرسة** "I passed by the school")

At this point it is in order to mention a brief note on the Arabic grammar schools. These schools resemble the four Math-habs in *Fiqh* but rather than being named after particular personalities the Arabic grammar schools have been named after the cities and countries in which they operated and were dominant. Of these schools the Basrah and Kufah schools have always dominated the Arabic grammar scene and of the two schools the views of the Basran school seem to be more in vogue. The famous Persian grammarian, Sībawayh, was Basran and his contemporary, Al-Kisā'iyy, one of the Seven *Qurrā'* (Readers), was a representative of the Kufan Arabic school.

[11] The **Tanwīn** is defined as a **Nūn Sākinah** (unvowelled **Nūn**) suffixed to **Asmā'** which even though it is pronounced as a **Nūn Sākinah** is not written as one but rather as "the second of two ḥarakahs" i.e. the second of two ḥammahs, two Fatḥahs or two Kasrahs e.g.
Rarulun - Rajulan - Rajulin   رجلٌ ، رجلاً ، رجلٍ
[12]
The use of the phrase "the second of two ḥarakahs" to refer to the **Tanwīn** is metaphorical since a ḥarakah does not really and literally give the sound of a **Nūn Sākinah**.

Moreover, it is commonly believed that the **Tanwīn** constitutes both ḥarakahs (vowel markings) but this belief is erroneous for the following reasons:

- Two ḥammahs, two Fatḥahs or two Kasrahs are pronounced as **un**, **an**, or **in** respectively, that is, a ḥarakah (**u**, **a**, **i**) plus a **Nūn Sākinah** (**n**), whereas the **Tanwīn** is pronounced as **n** which is a **Nūn Sākinah** only. Moreover, the way these two ḥarakahs are pronounced is أُ أَ and إِ (i.e. **'un**, **'an**, and **'in**) in which case they do not consist merely of a ḥarakah (**u**, **a**, **i**) and a **Nūn Sākinah** (**n**) but also a **Hamzah** (**'**). In other words, not only is it erroneous to say that the **Tanwīn** constitutes both ḥarakahs but to pronounce the two ḥarakahs as though they are borne on a **Hamzah** is even more erroneous.

- It is known that the **Tanwīn** is dropped from an **Ism** when the definite article "**al**" is prefixed to it since the two cannot co-exist on one **Ism**. However, when "**al**" is added only one of the two ḥarakahs is dropped and not both. For example, we say before the prefixing of "**al**": كتابٌ (**Kitābun**) and after its prefixing: الكتابُ (**al-Kitābu**). Note that only the **n** is dropped and not **un** as a whole.

- It is also known that the **Tanwīn** of the **Muḍāf** (annexed noun) is also dropped such that the word كتابُ (**Kitābu**) in كتابُ زيدٍ (**Kitābu Zaydin**) was كتابٌ (**Kitābun**) prior to it becoming the **Muḍāf**. Again we find that only the **n** is dropped and not the **un** which attests to the **Tanwīn** being only one of the two ḥarakahs and not both.

The only time that the **Tanwīn** is dropped together with the ḥarakah is when a pause is made on a word. Thus, in the case of كتابٌ (**Kitābun**) when we pause on it we say: كتاب (**Kitāb**) such that not only is the **n** dropped but **un** as a whole. A possible reason for the belief that the **Tanwīn** constitutes both ḥarakahs is that the **Tanwīn** when it is pronounced it is always

الكاف	(e.g. زيد **كالبدر** "Zayd is like the full moon")
اللام	(e.g. الكتاب **لزيدٍ** "The book belongs to Zayd")

- (being preceded) by the **ḥurūf al-Qasam**[14] (Particles of Oath), and they are:

الواو	(e.g. **واللهِ** "By Allah!")
الباء	(e.g. **باللهِ** "By Allah!")
التاء	(e.g. **تَاللهِ** "By Allah!")

The **Fiʻl** is marked and identified by:

- **قدْ** (e.g. قد **جاء** زيد "Indeed, Zayd came",
قد **يجيء** زيدُ "Zayd may come")

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pronounced with the particular ḥarakah preceding it In other words, while the preceding ḥarakah can exist without the **Tanwīn** the **Tanwīn** cannot exist without the preceding ḥarakah.

What this amounts to is that a ḥarakah cannot be a **Tanwīn** and give the sound of **n** except when it is written with another ḥarakah, because if the **Tanwīn** is distinguished by being the second of two ḥarakahs it cannot be the second without another ḥarakah being the first. The moment a ḥarakah appears alone it always gives the sound of ḥarakah in the real sense of the word, i.e. a Ḍammah (**u**), Fatḥah (**a**) or **Kasrah** (**i**) and not that of the **Tanwīn**. Since the "ḥarakah" indicating the **Tanwīn** cannot appear alone and must out of necessity appear with another ḥarakah it is more convenient – especially for beginners – to refer to both ḥarakahs as the **Tanwīn**. However, this is technically incorrect and has to be unlearnt eventually as it will hamper a correct understanding of more advanced Arabic concepts.

A final point on the **Tanwīn** is that when it is the second of two Fatḥahs it is transformed into an **Alif** when pausing on the word such that the sound of the Fatḥah is prolonged. This is the reason why a word with a double Fatḥah is almost always written with an **Alif** at its end. Thus, **كتابًا** (**Kitaban**) becomes **كتابًا** (**Kitabā**) when a pause is performed. An exception to this rule is the **Taʼ Marbūṭah**

? A more detailed explanation of the ḥurūf al-Khafḍ/al-Jarr will be provided later in the Chapter on the **Makhfūḍat al-Asmāʼ** (places of Khafḍ in the **Ism**) since the author merely mentions them here as one of the characteristics of the **Ism** such that when one of them precedes a word directly then that word is an **Ism**. Thus, each of the underlined words in the examples given above is an **Ism** because it is preceded by a ḥarf Khafḍ/Jarr.

13 The author does not give any examples for the ḥurūf al-Jarr which is why I thought it appropriate to give examples so as to clarify the meanings and illustrate their operation and effect on the **Ism**. I have placed the examples between brackets to indicate that they are not part of the text.
14 The author mentions the ḥurūf al-Qasam separately from the ḥurūf al-Khafḍ/Jarr even though they form part of the ḥurūf al-Khafḍ/Jarr to emphasise the point that only these three ḥurūf are used to indicate **Qasam**.

- **السين** (e.g. **سَأَزُوْرُك** هذا المساءَ "I **will** visit you this evening")

- **سوفَ** (e.g. **سوف** نقومِ أمـام الله جميعـاً "We **will** all stand in front of Allah")

- **تاء التأنيث الساكنة** (unvowelled **Tā'** of Femininity[15]) (e.g. جاءتْ زينبُ "Zaynab came")

The Ḥarf is that for which the sign of the **Ism** and the sign of the **Fi'l** are not valid[16].

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[15] The function of this **Tā'** is to indicate that the **Fā'il** (and other similar structures) to whose **Fi'l** it is suffixed, is feminine. Furthermore, the author's qualification of "unvowelled" (**الساكنة**) is to distinguished the **تاء التأنيث الساكنة** from the **تاء التأنيث المتحركة** ("vowelled" **Tā'** of Femininity) which is suffixed to the **Ism** in the form of the **Ta' Marbūṭah** (closed **Tā'** or **Tā'** whose ends are joined) e.g. **مدرّسة** (a female teacher), **مُسلمة** (a female Muslim). Even though the **تاء التأنيث الساكنة** is unvowelled as its name indicates it nevertheless becomes vowelled when the letter following it is also unvowelled. The reason why it is vowelled in this case is to avoid the meeting of two unvowelled letters which Arabs found difficult to pronounce e.g. **جاءتِ المدرستان وجلستَا في الفصل** ("The two female teachers came and sat in the classroom"). In the first case the Ta' is followed by the unvowelled Lam (since the Hamzah Wasl is to be ignored during continuous speech) and in the second case it is followed an **Alif** (the **Alif** of Iṯnatayn – feminine dual) which is always unvowelled.

[16] In other words, the Ḥarf does not feature any of the signs of the Ism and the **Fi'l** such that the absence of a nominal or verbal sign *is* what marks and characterizes the Ḥarf and distinguishes it from the **Ism** and **Fi'l**. The Ḥarf can be equated with the letter ح which is distinguished from the ج and the خ by the absence of a dot under or above it.

The Chapter on I'RĀB[17]

I'rāb[18] is a change affecting the endings of words[19] due to the difference in the **'Awāmil**[20] that enter and operate on them, (whether the change is) **Lafẓan** (real and explicit, such that it can be verbally expressed) or **Taqdīran**[21] (hypothetical and implicit, such that it cannot be verbally expressed but is instead assumed in the mind).

Its types are four: **Raf'**, **Naṣb**, **Khafḍ** and **Jazm**.

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[17] The author uses **I'rāb** here in the sense of declinability in contrast to **Binā'** (indeclinability) which is when the ending of word permanently exists in a particular state despite the entry of different **'Awāmil**. In short, the difference between **I'rāb** and **Binā'** is that the former is a process involving change and the latter a state involving permanence and stability. Furthermore, while the author covers **I'rāb** quite extensively in this brief treatise, he does not deal with **Binā'** at all. The reason for this is that **I'rāb** involves complex changes and permutations affecting different word-types in different contexts and environments all of which requires explanation and clarification. **Binā'**, on the other hand, involves minimal change if any at all such that not much can be said about it and can therefore be dispensed with as the author has done here.

Moreover, as mentioned before, **I'rāb** refers to a process of change and **Binā'** to a fixed state. On the other, the word whose ending is subject to change is called **Mu'rab** and the word whose ending occurs in a fixed state is called **Mabniyy**. An example of a word that is **Mu'rab** is the **Ism المدرس** in the following three sentences:

جاء المدرسُ   (The teacher came)
سألت المدرسَ   (I asked the teacher)
سلمت المدرسِ   (I greeted the teacher)

An example of a word that is **Mabniyy** is the **Ism هؤلاء** in the following three sentences:

جاء هؤلاءِ   [These (people) came]
سألت هؤلاءِ   [I asked these (people)]
سلمت على هؤلاءِ   [I greeted these (people)]

Notice in the first set of examples how the ending of **المدرس** which is the **Sīn,** first changes to a Ḍammah, then to a Fatḥah and then to a **Kasrah** while in the second set of examples the ending of **هؤلاءِ** which is the second **Hamzah**, remains fixed with a **Kasrah** even though both words occur in the exact same context and environment.

The term **"I'rāb"** is also used to mean syntactic analysis (or parsing) where a sentence is broken up into its constituent parts (the words) and analysed according to word-type or word-class, place of **I'rāb**, sign of **I'rāb** or **Binā'**, whether real (**ẓāhir**) or hypothetical (**Muqaddar**), etc. Once the constituent parts have been analysed the **Mu'rib** (Syntactic Analyst) moves on to the level of the sentence (**Jumlah**). Here he isolates all the possible sentences and states whether or not they occupy particular places of **I'rāb** by standing in place of the **Asmā'** and **Af'āl** that normally occupy those places.

[18] The purpose of **I'rāb** is to distinguish between different grammatical functions and roles such as the Doer, Object, Subject, Predicate, Adverb, etc., which come into existence with the production of **Kalām**. In English these grammatical functions and roles are determined from the word-order. English has an SVO word-order i.e. Subject-Verb-Object word-order. Thus, in English you say "Zayd hit Bakr" in this order to indicate that 'Zayd' is the Subject, 'hit' the Verb and

Of this, **Raf'**, **Naṣb** and **Khafḍ** apply to the **Asmā'** (nouns) while **Jazm** does not feature in them at all.

Of this, **Raf'**, **Naṣb** and **Jazm** apply to the **Af'āl** (verbs) while **Khafḍ** does not feature in them at all.

'Bakr' the Object. If we were to reverse the order and say "Bakr hit Zayd" then 'Bakr' would be the Subject and 'Zayd' the Object. In Arabic it does not matter in which order these three words occur the Subject will always be the noun ending in a ḍammah and the Object the noun ending in a **Fatḥah**. Thus, in each of the following sentences 'Zayd' is the Subject (whether of a verbal or nominal sentence) and 'Bakr' the Object:

- ضَرب زيدٌ بكراً   VSO
- ضَرب بكراً زيدٌ   VOS
- زيدٌ ضَرب بكراً   SVO
- بكراً ضَرب زيدٌ   OVS

Hence, because of **I'rāb** Arabic has a flexible word-order as can be seen from the aforementioned examples while in English the word-order is fixed.

[19] **I'rāb** only features in the **Ism** and the **Fi'l** and not in the Ḥarf. Moreover, in the case of the **Ism** it generally does not apply to the Ḍamīr (personal pronoun), **Ism al-Ishārah** (demonstrative/indicative pronoun), **Ism Mauṣūl** (relative pronoun), **Ism Alistifhām** (interrogative pronoun), compound numbers from eleven until nineteen, some types of Ḥarf (adverb), etc. As for the **Fi'l**, **I'rāb** does not feature in the **Māḍī**, **Amr** and the **Muḍāri'** that has the **Nūn an-Niswah/al-Ināth** (Nun of the Feminine Plural) or the **Nūn al-Taukīd** (**Nūn** of Corroboration) suffixed to it.

Furthermore, the author treats of **I'rāb** generally i.e. he deals with the **I'rāb** of the **Ism** and the **Fi'l** together rather than separately. The advantage of this method from a didactic point of view is that the learner does not have to wait for the completion of the **I'rāb** of one word-type like the **Ism**, for example, before he can proceed with the **I'rāb** of the **Fi'l**, and so on. The disadvantage, however, is that the learner has to deal with two distinct word-types/parts of speech at the same time and this might be confusing to the beginner.

[20] **'Awāmil** is the plural of **'Āmil** which refers to any word that causes the ending of another word to change in the sense described above. The word that undergoes the change is called the **Ma'mūl** (fīhi) and the change itself the **'Amal** (which is synonymous with **I'rāb**). In the examples mentioned in footnote (17) the words سأل ، جاء and على constitute the **'Āmil** and the words المدرس and هؤلاء the **Ma'mūl** and the changes with the ḍammah, the **Fatḥah** and the **Kasrah** at the end of المدرس the **'Amal**. Even though هؤلاء does not feature any particular change at its ending it is still regarded as a **Ma'mūl** because the places that it occupies, namely, the **Fā'il**, **Maf'ūl bihī** and **Masbūq bi Ḥarf Jarr**, are governed by the **'Awāmil** such that their effect is distributed over هؤلاء as a whole without the change having to be noticeable. In other words, it is not necessary for a word to undergo a change at its ending in order for it to be a **Ma'mūl** but that it is sufficient that it only occupies a place governed by an **'Āmil** like هؤلاء .

[21] **Taqdīran** simply means that there is a change at the ending of the word but something prevents this change from being pronounced or uttered like (a) when it is difficult (al-ṯiqal) for

The Chapter on Identifying the ‘ALĀMĀT AL-I‘RĀB

For **Raf‘** there are four **‘Alāmāt** (signs): the **Ḍammah**, the **Wāw**, the **Alif** and the **Nun**.

As for the **Ḍammah** it is an **‘Alāmah** of **Raf‘** in four places:

- in the **Ism Mufrad** (singular noun)[22]

- the **Jam‘ Taksīr** (broken plural)

- the **Jam‘ Mu’annaṯ Sālim** (sound feminine plural), and

- the **Fi‘l Muḍāri‘** (present/future tense) that does not have anything attached to its ending[23].

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the **Ḍammah** and **Kasrah** to be pronounced on the **Wāw** or **Yā’** or (b) when it is impossible (**al-Ta‘aḏḏur**) for the **Alif** to be vowelled with any of the three vowels (**Ḍammah**, **Fatḥah** and **Kasrah**) since the **Alif** is always unvowelled (i.e. it always bears a **Sukūn**) or (c) when the **Yā’ al-Mutakillim** (the **Yā’** of the first person singular) forces a Kasrah on the letter before it due to correspondence (**al-Munāsabah**) and thus preventing the appearance of the **ḥarakah** of **I‘rāb** on that letter.

Furthemore, some Grammarians add the stipulation **Maḥallan** to the present definition to point to the fact that a **Mabniyy** word even though it does not display any change at its ending whether **Lafḍan** or **Taqdīran**, the effect of **I‘rāb** is distributed over the whole word such that the whole word occupies a particular **Maḥall** (place/location) of **I‘rāb**. Therefore, in the case of **I‘rāb Lafḍan** and **Taqdīran** the effect is confined to the end of the word whereas in the case of **I‘rāb Maḥallan** the effect is distributed over the word as a whole.

[22] The **Ism** in Arabic from the perspective of number is of three types: **Mufrad** (singular) **Muṯannā** (dual i.e. two) and **Jam‘** (plural i.e. three and more). The **Jam‘** is further divided into **Jam‘ Taṣḥīḥ/Salāmah** (sound plural i.e. the singular form remains intact when the plural is formed) and **Jam‘ Taksīr** (broken plural i.e. the singular form undergoes a change when the plural is formed e.g. كِتَاب → كُتُب). The former is, furthermore, sub-divided into **Jam‘ Muḏakkar Sālim** [sound masculine plural i.e. the mere addition of **ـِيْنَ / ـُوْنَ** (–ūna/–īna) at the end of the singular form e.g. مدرِّس → مدرِّسُوْنَ/مدرِّسِيْنَ] and **Jam‘ Mu’annaṯ Sālim** [sound feminine plural i.e. the mere addition of **ـَاتٍ / ـَاتٌ** (–ātun/–ātin) at the end of the singular form after dropping the **Tā’ Marbūṭah** e.g. مدرِّسة → مدرِّسَاتٌ]. In addition, both the **Mufrad** and the **Jam‘ Taksīr** are either **Munṣarif** (fully-declinable/triptote i.e. it is able to go from the **Ḍammah** to the **Kasrah** in its declension from **Raf‘** to **Jarr**) or **Ghayr Munṣarif** (semi-declinable/diptote i.e. it only goes as far as the **Fatḥah** in its declension such that the **Fatḥah** which is the regular sign of **Naṣb** is retained and used as a sign of **Jarr** as well).

[23] This refers to the **Muḍāri‘** that does not have the following appendages suffixed to them:

(1) the **Nūn al-Taukīd** (**Nūn** of Corroboration), in which case it is **Mabniyy** on the **Fatḥah**:
يكتبَنْ / يكتبَنَّ and تكتبَنْ / تكتبَنَّ

(2) the **Nūn al-Niswah/al-Ināṯ** (**Nūn** of the feminine plural), in which case it is **Mabniyy** on a **Sukūn**: يكتبْنَ / تكتبْنَ

(3) the **Alif al-Iṯnayn** (**Alif** of duality), the **Wāw al-Jamā-‘ah** (**Wāw** of masculine plural) and **Yā’ al-Mukhāṭabah** (**Yā’** of the second person feminine singular), in which case it is **Mu‘rab** with the fixing of the in the case of **Raf‘**, and the dropping of

[E.g. **يَسْأَلُ المدرسُ والطلابُ والطالباتُ** (The teacher, the male students and the female students ask)]

As for the **Wāw** it is an **'Alāmah** of **Raf'** in two places:

- in the **Jam' Mu�akkar Sālim** (sound masculine plural), and

- in the **Asmā' Khamsah**[24] (five nouns), and they are:

أبوك (Your father)
أخوك (You brother)
حموك (You father-in-law)
فوك (Your mouth)
ذو مالٍ (Possessor of money/wealth)

[E.g. **جاء المدرسُونَ وأبُوك** (The teachers and your father came)]

As for the **Alif** it is an **'Alāmah** of **Raf'** in the **Ta�niyat al-Asmā'** (dual noun) specifically.

[E.g. **جاء المدرسان والدرستان** (The two male teachers and the two female teachers came)]

As for the **Nūn** it is an **'Alāmah** of **Raf'** in the **Fi'l Mu�āri'** that has the following (�amā'ir: personal pronouns) suffixed to it:

(1) the **�amīr Ta�niya** (personal pronoun of duality), or

(2) the **�amīr Jam'** (personal pronoun of the masculine plural) or

(3) the **�amīr al-Mu'anna�ah al-Mukhā�abah** (personal pronoun of second person feminine singular).

[E.g. **تجلسان يا طالبان، تجلسون يا طلاّب، تجلسين يا طالبة** (You two students are sitting, You students are sitting, You female student are sitting)]

For **Na�b** there are five **'Alāmāt**: the **Fat�ah**, the **Alif** the **Kasrah**, the **Yā'** and the **�a�fu an-Nūn** (dropping of the **Nūn**).

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the in the case of **Na�b** and **Jazm**, and is referred to as the **al-Am�ilah/al-Af'āl Khamsah** (five patterns/verbs):

يفعلان، يفعلان، يفعلون، يفعلون، يفعلين

[24] Some grammarians add **هنوك** (your thing) as a sixth one, but the more correct view is that it has the **I'rab** (declension) of the **Ism Mufrad**.

As for the **Fatḥah** it is an **‘Alāmah** of **Naṣb** in three places:

- in the **Ism Mufrad** (singular noun)

- the **Jam‘ Taksīr** (broken plural), and

- the **Fi‘l Muḍāri‘** when it is preceded by a **Nāṣib**[25] and does not have anything attached to its ending.

[E.g. **لَنْ أَسْأَلَ المدرسَ والطلّابَ** (I will not ask the teacher and the students)]

As for the **Alif** it is an **‘Alāmah** of **Naṣb** in the **Asmā’ Khamsah** like

رَأيتُ أباك وأخاك (I saw your father and your brother)
And what resembles that.

As for the **Kasrah** it is an **‘Alāmah** of **Naṣb** in the **Jam‘ Mu’annaṯ Sālim**.

[E.g. **سألتُ المدرساتِ** (I asked the female teachers)]

As for the **Yā’** it is an **‘Alāmah** of **Naṣb** in:

- the **Taṯniyah**

- the **Jam‘ (Muḏakkar Sālim)**.

[E.g. **سألتُ الطالبَيـنِ والمدرسِيـنَ** (I asked the two students and the teachers)]

As for the **Ḥaḏfu an-Nūn** it is an **‘Alāmah** of **Naṣb** in the **Af‘āl Khamsah** whose **Raf‘** is with the **Ṯabāt an-Nūn** (fixing of the **Nūn**).

[E.g. **لن تجلسا~~ن~~ يا طالبان، لن تجلسو~~ن~~ يا طلّاب،لن تجلسِيـ~~ن~~ يا طالبة**

For **Khafḍ** there are three **‘Alāmat**: the **Kasrah**, the **Yā’** and the **Fatḥah**.

As for the **Kasrah** it is an **‘Alāmah** of **Khafḍ** in three places:

- in the **Ism Mufrad Munṣarif** (fully-declinable/triptote singular noun)

- the **Jam‘ Taksīr Munṣarif** (fully-declinable/triptote broken plural), and

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[25] The term **Nāṣib**, even though it can refer to anything that can serve as an **‘Āmil** of **Naṣb**, its usage has nevertheless been restricted to refer to a member of a set of particles that make the **Fi‘l** the **Manṣūb** collectively called the **Nawāṣib** (sing. **Nāṣib**). These particles are dealt with in the Chapter of the **Af‘āl**.

- the **Jam' Mu'anna Sālim**.

[E.g. **سلّمْتُ على المـدرسِ والطلابِ والطالبـاتِ** (I greeted the teacher, the male students and female students)]

As for the **Ya'** it is an **'Alāmah** of **Khaf** in three places:

- in **Asmā' Khamsah**

- in the **Taniyah**, and

- the **Jam' (Muakkar Sālim)**.

[E.g. **سلّمْتُ على أبيـك والطالبَيـن والمدرسِيـنَ** (I greeted your father, the two students and the teachers)]

As for the **Fatah** it is an **'Alāmah** of **Khaf** in the **al-Ism allaī lā yanarifu** (the noun which is not fully-declinable/not triptote)[26].

[E.g. **سلّمْتُ على أحمدَ وعلمـاءَ من مصر** (I greeted Ahmad and scholars from Egypt)]

For **Jazm** there are **'Alāmatān** (two signs): the **Sukūn** and **af**.

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[26] The **al-Ism allaī lā yanarifu** – also referred to as the **Mamnū' min al-arf** and the **Ism Ghayr Munarif** – is an **Ism Mufrad** or **Jam' Taksir** that is debarred from the **Tanwīn** in its normal state (i.e. when it does not have the definite article **"ألْ"** prefixed to it). This is the case in the following four categories of **Ism**:

- Any **'Alam** (proper noun) when it is one of the following: (a) feminine **(عائشة، حمزة)** (b) foreign **(إبراهيم، يوسف)** (c) mixed compound **(حضرَموت، بيتَلحم)** (d) ends in additional **Alif** and **Nūn (عثمان، لقمان)** (e) occurs on a pattern specific to verbs **(أحمد، يعمُر)** and (f) occurs on the pattern of **فُـعَـل (عُمَر، زُفَر)**

- Any **ifah** (descriptive noun) when it is one of the following: (a) ends in an additional **Alif** and **Nūn (عَطشان، جَوعان) (أحسَن،)** (b) occurs on a pattern specific to the **Fi'l** **مَـفْـعَـل (مَثنى، ثُلاث، رُباع)** or **فُـعَـال (أحمَر)** and (c) occurs on the pattern of

- Any **Ism** ending with the **Alif al-Ta'nī** (**Alif** indicating femininity) **(حُسنى، حَسناء) (مَرضى، عُلَماء)**

- Any **Jam'** whose third letter is an additional letter followed by either two letters or three letters the middle one being a **arf Madd** and is called the **īghah Muntahā al-Jumū'** or **al-Jam' al-Aqā** (final/extreme plural) **(مَساجِد، مَفاتيح، دراهم، دنـانير، كَسـالى،) (عَطايا)**

As for the **Sukūn** it is an **'Alāmah** of **Jazm** in the **Fi'l Muḍāri' Ṣaḥīḥ al-Ākhir** (present/future tense verb that has a strong/sound ending).

[E.g. **لمْ أَسْأَلْ** (I did not asked)]

As for Ḥazf it is an **'Alāmah** of **Jazm** in:

- the **Fi'l Muḍāri' Mu'tall al-Ākhir** (present/future tense verb that has a weak ending)

- in the **Af'āl** whose **Raf'** is with the **Ṯabāt an-Nūn**.

[E.g. **يا محمد، لم تدعُـو ولم ترمِـي ولم تنسَـى** (Muhammad, you did not call, you did not

throw and you did not forget)]

[E.g. **لم تجلسان يا طالبان لم تجلسون يا طلّاب، لم تجلسين يا طالبة،**

(You female student did not sit, You male students did not sit and You two students did not sit)]

27

Section (on the MU‘RABĀT BIL-ḤARAKĀT and the MU‘RABĀT BIL-ḤURŪF)

The **Mu‘rabāt** (declinable words) are two groups: a group that is declined with **Ḥarakāt**[27] (vowels)[28] and a group that is declined with **Ḥurūf** (letters)[29].

That which is declined with **Ḥarakāt** is of four types:

- the **Ism Mufrad**

- the **Jam‘ Taksīr**

- the **Jam‘ Mu’annaṯ Sālim**, and

- the **Fi‘l Muḍāri‘** that does not have anything suffixed to it.

All of them are declined with a **Ḍammah** for **Raf‘**, a **Fatḥah** for **Naṣb**, a **Kasrah** for **Khafḍ** and a **Sukūn** for **Jazm**.

Three things are excluded from this (norm/general rule):

(1) the **Jam‘ Mu’annaṯ Sālim** which is declined with a **Kasrah** for **Naṣb** (instead of the normal **Fatḥah**)

(2) the **al-Ism allaḏī lā yanṣarifu** which is declined with a **Fatḥah** for **Khafḍ** (instead of the normal **Kasrah**)

(3) the **Fi‘l Muḍāri‘ Mu‘tall al-Ākhir** which is declined with the **Ḥaḏf al-Ākhir** for **Jazm** (instead of the normal **Sukūn**).

That which is declined with **Ḥurūf** is of four types:

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[27] The **Sukūn**, even though it is not a Ḥarakah, is nevertheless included under the general term **Ḥarakāt**. Here the use of the word Ḥarakāt to include the **Sukūn** is an instance of the use of a word that signifies the majority (i.e. the Ḍammah, Fatḥah and **Kasrah**) to include the minority (i.e. the **Sukūn**). Another reason that warrants the use of the word Ḥarakāt in the afore mentioned sense is the fact that the **Sukūn** is the opposite of Ḥarakah and is sometimes referred to as Ḥaḏf al-Ḥarakah (the dropping of the Ḥarakah) so that the word Ḥarakāt signifies the three Ḥarakāt as well as their opposite, the **Sukūn**.

[28] These vowels are the Ḍammah, **Fatḥah**, **Kasrah** and Ḥazf al-Ḥarakah (omission of the vowel) which is the **Sukūn**. Technically speaking the **Sukūn** is not a vowel but because it stands for the absence of one it has been included under the term Ḥarakāt in this case. Furthermore, these Ḥarakāt are equivalent to your English short vowels.

[29] These Ḥurūf are the **Wāw**, **Alif**, **Yā’** and **Nūn** (its attachment and detachment), the first three lengthening the Ḍammah, **Fatḥah** and **Kasrah** respectively to correspond to your long vowels in English. Furthermore, the **Ya’** preceded by a **Fatḥah** in the Muṯanna in the case of **Naṣb** and **Jarr** corresponds to the English dipthong [**ai**]. A dipthong is a combination of two vowels which in this case are the [**a**] and [**i**] as is clear from the way in which it is represented, viz. [**ai**]. The opposite of a dipthong is a monopthong which is a single vowel. On the other, the appropriateness of the **Nūn** as a sign of declension together with the **Wāw**, **Alif** and **Yā’** is the fact it is often interchanged with one of these letters especially the **Alif** like when the **Alif** replaces the **Nūn** in the form of a **Tanwīn** when pausing on a word ending in a **Fatḥah Tanwīn**.

- the **Tathniyah**

- the **Jam' Mudhakkar Sālim**

- the **Asmā' Khamsah**[30]

- the **Af'āl Khamsah**[31], and they are:

يفعلان، تفعلان، يفعلون، تفعلون، تفعلين

As for the **Tathniyah** it is **Marfū'** with the **Alif**, **Manṣūb** and **Makhfūḍ** with the **Yā'**[32].

As for the **Jam' Mudhakkar Salim** it is **Marfu'** with the **Waw**, **Manṣub** and **Makhfuḍ** with the **Yā'**[33].

As for the **Asmā' Khamsah** it is **Marfū'** with the **Wāw**, **Manṣūb** with the **Alif** and **Makhfūḍ** with the **Yā'**.

As for the **Af'āl Khamsah** it is **Marfū'** with the **Nūn**, **Manṣūb** and **Majzūm** with the **Ḥadhf** thereof.

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[30] In order for these **Asmā'** to be declined with a **Wāw** for **Raf'**, an **Alif** for **Naṣb** and a **Yā'** for **Jarr** the following conditions have to be met:

- they have to be **Mufrad** and not **Muthannā** or **Jam'**

- they have to be **Mukabbar** (i.e. non-diminutive) and not **Muṣagh-ghar** (diminutive)

- they have to be **Muḍāf** (annexed)

- they have to be **Muḍāf** to other than the **Yā' al-Mutakallim** (**Yā'** of the first person singular)

In addition to these four conditions, **(ذو)** has to have the meaning of **(صاحب)** (possessor/owner of) and not be a relative pronoun (**Ism Mauṣūl**) according to the dialect of Tay' and **(الفم)** has to have its **Mīm** dropped.

[31] What is meant by the "Five Verbs" is not that they consist of five verbs only nor that they occur only on the scales of the five verbs mentioned in the text but rather any **Muḍāri'** that has the **Alif** of the Dual, the **Wāw** of the Masculine Plural or the **Yā'** of the Second Person Feminine Singular suffixed to it whether it occurs on the scales mentioned in the text or not. Hence, the verb could be **Mujarrad** or **Mazīd**, **Ṣaḥīḥ** (Strong) or **Mu'tall** (Weak), **Ma'lūm** (Active) or **Majhūl** (Passive), etc.

[32] The **Yā'** that is preceded by a **Fatḥah** and followed by a **Kasrah** (as opposed to the **Yā'** of the **Muthanna**. See next footnote).

[33] The **Yā'** that is preceded by a **Kasrah** and followed by a **Fatḥah** (as opposed to the **Yā'** of the **Jam' Mudhakkar Sālim**. See previous footnote).

The Chapter on the AF'ĀL

The **Af'āl** are three: **Māḍi**, **Muḍāri'** and the **Amr**, example: – ضَرَبَ – يَضْرِبُ
اِضْرِبْ
(He hit – he hits/will hit – Hit!)[34]

The **Māḍi** ends perpetually in a **Fatḥah**[35].

The **Amr** is perpetually **Majzūm**[36] (i.e. it declined by means of a sign of **Jazm**).

The **Muḍāri'** is that which has at its beginning one of the four additional letters brought together in your statement: [37](ت،ي،ن،أ) أنيت   and it is

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[34] Strictly speaking, the **Fi'l** constitutes only the part highlighted in red. It is therefore wrong to translate the **Fi'l** كَتَبَ as "he wrote" but rather as "wrote" or "writing in the past". The reason for this is that "he wrote" is the translation of a complete sentence namely: كَتَبَ (هُوَ) i.e. the **Fi'l** together with the Ḍamīr that is normally dormant or latent in it when used in speech. Another reason is that we have defined a Fi 'l as a "word that signifies the occurrence of an action in one of the three tenses" and nowhere is it mentioned that the Ḍamīr is part of its meaning.

[35] It does not matter whether the **Fatḥah** is §āhirah (verbally expressed) or **Muqaddarah** (conceived in the mind only) such that even if the **Fatḥah** does not appear to be physically present in speech it is nevertheless assumed to be present. This is the case when the **Wāw al-Jamā'ah** or Ḍamīr Raf' Mutaḥarrik are suffixed to the **Fi'l**. In the case of the **Wāw al-Jamā'ah** the **Fi'l** appears to be **Mabniyy** on a Ḍammah – which is not really the case. The Ḍammah is merely there because of its correspondence with the **Wāw al-Jamā'ah** other wise the **Fi'l** is still **Mabniyy** on the **Fatḥah** which has only temporarily been driven and forced out by the Ḍammah which is required by the **Wāw al-Jamā'ah** for the sake of correspondence. In the case of the Ḍamīr Raf' Mutaḥarrik the **Fi'l** appears to be **Mabniyy** on a **Sukūn** which is not actually the case. The **Sukūn** is only there so as to break the sequence of four consecutive vowelled letters in what is considered to be a single word since because Arabic does not contain four-letter words all of which are vowelled. The **Fi'l** already consists of three vowelled letters and with the suffixing of the Ḍamīr Raf' Mutaḥarrik – which together with the **Fi'l** is regarded as one word – it now consists of four vowelled letters each following in succession. To break this succession of vowels the **Fatḥah** on the final letter of the **Fi'l** is dropped and replaced with a **Sukūn**. The **Sukūn**, therefore, is merely there to break the succession of four consecutive vowels otherwise the **Fi'l** still remains **Mabniyy** on the **Fatḥah** which has temporarily been dropped due to the aforementioned reason.

There is also the view – which is easier for beginners – that maintains that the **Fi'l** is actually **Mabniyy** on the Ḍammah or **Sukūn** in the case of – for example – ضربْتُ and ضربُوا respectively, and not on an implied or assumed **Fatḥah**.

[36] The view that the **Amr** is **Majzūm** is Kufan since the Basran view is that it is **Mabniyy** (fixed) on the sign with which the **Muḍāri'** is **Majzūm**. This, furthermore, reiterates the view that the author had certain Kufan leanings. The **Amr** – based on this view – does not constitute a separate category of the **Fi'l** but instead is a **Fi'l Muḍāri'** which is **Majzūm** with the **Lām al-Amr**. Due to excessive use the **Lām** was then dropped and likewise the **Tā'** of **al-Muḍāra'ah** (i.e. the **Tā'** which causes the **Fi'l** to become **Muḍāri'**). If the **Fi'l** then commences with a **Sākin** (unvowelled letter) a **Hamzah al-Waṣl** is introduced to enable the pronunciation of the **Sākin** except the Fourth Form أَفْعَلَ in which case its original **Hamzah al-Qaṭ'** is restored.

[37] These letters are called the **Aḥruf al-Muḍāra'ah** as they cause the **Fi'l** to become **Muḍāri'**. Furthermore, they are vowelled with a Ḍammah if the **Fi'l** consists of four letters or it is in the

perpetually **Marfū'** unless it is preceded by a **Nāṣib** (a particle causing **Naṣb**) or **Jāzim** (a word causing **Jazm**).

The **Nawāṣib** (the plural of **Nāṣib**) are ten[38], and they are:

أن[39]   **(أريد أَنْ أذْهَبَ إلى المسجد)** (I want to go the mosque)

لن   **(لن أتركَ الصلاة)** (I will not abandon prayer)

إذنْ   **}إذن تنجحَ (لمن يقول: سأجتهد)}** {In that case you will seek (for someone who says: 'I will work hard')}

كي   **(خُلِقْنَا كَيْ نعبدَ اللهَ)** (We were created to worship Allah)

لام "كي"   (the **Lām** of **"كيْ"** i.e. the **Lām** that conveys the meaning of causation)

(أُسافر إلى مكةَ لِأطلبَ العلمَ النـافعَ) (I travel to Makkah to seek beneficial knowledge)

لام الجحود   (the **Lām** of Denial i.e. the **Lām** reinforces prior Negation)

(لم يكن الله لِيغفـرَ لهم) (Allah never intended to forgive them)

حتّى   **(سأجتهد حتى أنجحَ)** (I will work hard until I succeed)

الجواب بالفاء   (the complement of the **Fā'**[40])

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Majhūl (passive) form other wise they are vowelled with a **Fatḥah**. In addition, the **Alif** is used for the first person singular, the **Nūn** for the first person plural (or singular but used in the royal sense), the **Yā'** for the third person masculine (singular, dual and plural) and the third person feminine plural and the **Tā'** for the second person throughout (i.e. masculine and feminine, singular, dual and plural) and the third person feminine singular and dual.

[38] The actual, **Nawāṣib**, according to the Basran school, are the first four. The remaining six, according to the them, do not effect **Naṣb** by themselves but rather via the particle **"أنْ"** that is assumed to be hidden after them. The reason for this assumption is to maintain a uniform and single function for these six particles such that if they perform a particular function in one context then that function should be maintained in other contexts for the purpose of uniformity and simplicity. Thus, the two lams as well as ḥattā function normally as ḥurūf al-Jarr and should therefore continue to do so even in this context. It is not acceptable that they should perform the function of **Jarr** in one context and then that of **Naṣb** in another context while at the same the meaning in both contexts is also constant. Likewise the **Fā'**, **Wāw** and **Au** function normally as ḥurūf al-'Aṭf and should therefore retain this function even in this context.
The view that these particles effect **Naṣb** by themselves is the view of the Kufans in which case the number of **Nawāṣib** of the **Fi'l** is ten. This furthermore attests to the author's Kufan leanings on some issues of *Nahw*.

[39]

[40] For the **Fi'l** to be **Manṣūb** after the **Fā'** or the **Wāw** they have to be preceded by **Nafy** (negation) or ṭalab [a request which comprises the following: **Amr** (command), **Nahy** (prohibition), **Taḥḍīḍ** (urgent request), **'Arḍ** (mild/gentle request), **Du'ā'** (supplication), **Istifhām**

(لا تكسلْ فترسبَ) (Do not be lazy and you will fail)

"الواو "الجواب بـ (the complement of the **Wāw**)

(لا تتكلم وتأكلّ الطعامَ) (Do not speak while eating)

أوْ[41]   **(أُعْبُدِ اللهَ أو تموتَ)** (Worship Allah until you die)

The **Jawāzim** (the plural of **Jāzim**) are eighteen[42], and they are:

لمْ   **(لم يلذْ ولم يولذْ)** (He does not beget and He was not begotten)

لمّا   **(لما أبدأ بالمراجعة)** (I have not started with revision yet)

ألمْ   **(ألمْ نشرحْ لك صدرك)** (Have I not opened for you your chest?)

ألمّا   **(ألما تقرأْ كل القرآن)** (Have you not read the whole Qur'an yet)

لام الأمر والدعاء (**Lām** of Command and Supplication)

(لينفقْ ذو سعة من سعته) (Let every possessor of wealth spend of his wealth)

"لا" في النهي والدعاء (**Lā** used in Prohibition and Supplication)

(interrogation/questioning), **Rajā'** (hoping) and **Tamannī** (wishing)]

[41] For the **Fi'l** to be **Manṣūb** after **أوْ** the latter has to covey the meaning of either **إلى** (until) or **إلّا** (except).

[42] The author states that the **Jawāzim** are eighteen in number but yet goes on to enumerate nineteen. The reason for this is that – strictly speaking – is not a **Jāzim** since it only effects **Jazm** in a particular context, namely, that of poetry and the **Jawāzim** that the author meant are those that effect **Jazm** in all contexts – whether poetry or prose. By right **ألمْ** and **ألمّا** should not constitute two separate instruments of **Jazm** since they – in reality – composed of **لمْ** and **لمّا** preceded by the **Hamzah alistifhām** (**Hamzah** of interrogation) which brings the total number of **Jawāzim** to sixteen instead of the original eighteen. Furthermore, the Basrans do not count the **كيفما** as a **Jāzim** in which the number of **Jawāzim** totals to fifteen.

In addition, the **Jawāzim** are of two groups. The first group only effects **Jāzm** of one Fi'l and comprises the following particles: **(لمْ، لمّا، لام الأمر والدعاء، لا للنهي والدعاء)**. The second group effects **Jazm** of two **Fi'l**s, the first of which is called the **Fi'l al-Sharṭ** (verb signifying the condition) and the second the **Jawāb al-Sharṭ** (the compliment/response to the condition) or **Jazā' al-Sharṭ** (the result/consequence of the condition), and constitutes the remaining **Adawāt** (instruments). The reason for referring to the latter as **Adawāt** is the fact that they comprise both ḥurūf (particles) and **Asmā'** (nouns). The ḥurūf are: **(إنْ، إذْما)** and the remaining words are **Asmā'**. The **Asmā'** can be identified by the fact that they denote a meaning over and above mere al-Sharṭiyyah (conditionality), such as: rational or non-rational beings, time, place, state, etc., in addition to having ḍamā'ir (personal pronouns) referring to them. Obviously, being Asmā' one has to account for their places of **al-I'rāb** in the sentence.

(لا تغضبْ) (Do not get angry)

إنْ   **(إنْ تجتهدْ تنجحْ)** (If you work hard you will succeed)

ما   **(ما تفعلْ من خير تجدْه عند الله)** (Whatever you do of good you will find it with Allah)

منْ   **(من يَرحَمْ يُـرحَمْ)** (Whosoever shows mercy will be shown mercy too)

مهما   **(مهما تفعلْ تُسألْ عنه)** (Whatever you do you will be asked about it)

إذما   **(إذْما تذكرْ ربك يذكرْكَ)** (If you remember you Lord He will remember you)

أيّ   **(أيُّ عالم يتكبرْ يُبغضْه اللهُ)** (Any scholar who keeps himself haughty Allah hates him)

متى   **(متى تحسدْ تهلكْ)** (Whenever you are envious you will be destroyed)

أيّان   **(أيانَ تستغفرْ ربك يغفرْ لك ذنوبك)** (Whenever you ask your Lord's Forgiveness He will forgive you your sins)

أين   **(أينما تنزلْ تُكرَمْ)** (Wherever you reside you will be honoured)

أنّى   **(أنى تسكنْ يُكرِمْك الناس)** (Wherever you live people will honour you)

حيثما   **(حيثما تعملْ يُكتَبْ عملُك)** (Whatever you do then your deed will be recorded)

كيفما   **(كيفما تُعاملْ أخاك يُعاملْك)** (However you treat your brother he will treat you)

إذَا (Idā used in poetry specifically)

(استغنِ ما أغناك ربك بالغنى * وإذا تُصِبْك خصاصة فتحمَّل)
(Seek wealth for as long as your Lord enriches you with wealth
And when poverty strikes you then persevere)

The Chapter on the MARFŪ‘ĀT AL-ASMĀ’[43]
(the Places of RAF‘ in the ISM)

The **Marfū‘āt** are seven, and they are:

1. The **Fā‘il** (doer),

2. the **Maf‘ūl** (direct object) whose **Fā‘il** is not named or mentioned),

3. the **Mubtada’** (subject),

4. its **Khabar** (predicate),

5. the **Ism** (noun) of **Kāna** and its sisters, and

6. the **Khabar** (predicate) of **Inna** and its sisters,

7. the **Tābi‘** (follower or modifier) of the **Marfū‘**, and it is four things: the (1) **Na‘t** (qualifying adjective or descriptive noun), (2) **‘A f** (conjunction), (3) **Taukīd** (corroborative) and (4) **Badal** (substitute).

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[43] What the author means by **Marfū‘āt al-Asmā’** are all those categories of **Asmā’** that are **Marfū‘** whether **Lafzan** (verbally), **Taqdīran** (hypothetically/conceptually) or **Ma allan** (locally/place-wise). **Lafzan** is where the particular sign of **I‘rāb** (which in this case is the ammah, **Wāw** or **Alif**) is verbally expressed, **Taqdīran** where it is not verbally expressed but supposed in the mind, and **Ma allan** where there is no sign of **I‘rab** because the word is **Mabniyy**. In the latter case the particular **I‘rāb** (which in this case is **Raf‘**) is distributed over the whole word as it were in the form of the word occupying – as a whole – the particular place of **I‘rāb** (and hence the term **Ma allan** – place) which is here a place of **Raf‘** as the **Fā‘il**, **Mubtada’**, **Khabar**, etc. In the previous two cases only the word-endings are involved whereas in this case the whole word is involved.

It is customary for Grammarians to treat the **Marfū‘āt al-Asmā’** first, the **Man ūbāt al-Asmā’** second and the **Makhfū āt al-Asmā’** last. The rationale behind this order is that **Marfū‘āt al-Asmā’** constitute the essential and indispensable components or elements of Kalam (speech). The **Man ūbāt al-Asmā’** are non-essential to **Kalām** and therefore dispensable (with the exception of the **Khabar** of **Kāna** and **Ism** of **Inna** and their sisters). As for the **Makhfū āt al-Asmā’** they really belong to the **Man ūbāt al-Asmā’** because they are **Man ūb** from the point of view of place (**Ma all**). Thus, the **Jārr** and **Majrūr**-phrase (**بالقلم**) in the sentence **كتبْتُ بالقلم** (I wrote with the pen) occupies the same position as the **Maf‘ūl bihī** (**الرسالة**) in the sentence **كتبْتُ الرسالة** (I wrote the letter). Also, the **Maf‘ūl bihī** can be paraphrased as a **Jārr** and **Majrūr**-phrase, namely: **فعلْتُ الكتابة بالرسالة** (I did writing to the letter) which constitutes further proof of the resemblance of the **Makhfū āt al-Asmā’** to the **Man ūbāt al-Asmā’**.In addition, the **Jārr** and **Majrūr**-phrase takes the place of the **Fa‘il** after the latter has been dropped just as the **Maf‘ūl bihī** does becoming the **Nā’ib Fā‘il**. This would not have been the case if the **Jārr** and **Majrūr**-phrase did not occupy a place of **Na b**.

The Chapter on the FĀ‘IL

The **Fā‘il** is an **Ism** that is **Marfū‘** and has its **Fi‘l** mentioned before it.

It is of two types: **§āhir** (substantive noun) and **Muḍmar** (personal pronoun).

The **§āhir** is like when you say[44]:

قام زيد	(Zayd stood)
يقوم زيد	(Zayd stands)
قام الزيدان	(The two Zayds stood)
يقوم الزيدان	(The two Zayds stand)
قام الزيدون	[The Zayds (pl.) stood]
يقوم الزيدون	[The Zayds (pl.) stand]
قام الرجال	[The men (pl.) stood]
يقوم الرجال	[The men (pl.) stand]
قامت هند	(Hind stood)
تقوم هند	(Hind stands)
قامت الهندان	(The two Hinds stood)
تقوم الهندان	(The two Hinds stand)
قامت الهندات	(The Hinds (pl.) stood]
تقوم الهندات	[The Hinds (pl.) stand]
قامت الهنود	[The Hinds (pl.) stood]
تقوم الهنود	(The Hinds (pl.) stand)
قام أخوك	(Your brother stood)
يقوم أخوك	(Your brother stands)
قام غلامي	(My servant stood)
يقوم غلامي	(My servant stands)

and what is similar to that.

The **Muḍmar** is twelve[45] like when you say:

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[44] The diversity of the examples used by the author here indicates that the **Fā‘il** can be singular, dual or plural (sound or broken), masculine or feminine, a noun with real or hypothetical declension. The use of the **Māḍī** and **Muḍāri‘** forms of the **Fi‘l** indicates that the **§āhir** is only used with these two verb types because the **§āhir** falls in the category of the third person and the **Amr** comprises the second person only and therefore cannot have the **§āhir** as its **Fā ‘il**.

[45] These are only the **Fā‘il-ḍamā’ir** for the **Māḍī**. If we include the **Muḍāri‘** and the **Amr** then the following **Fā‘il-ḍamā’ir** can be added: the **Yā’ al-Mukhāṭabah** in (**تضربين، اضربي**) and the three latent or hidden ḍamā’ir (i.e. **Mustatirah**) in {**أضرب (أنا)، نضرب (نحن)، تضرب** (**أنتَ**)، اضربْ (**أنتَ**)}.

ضَرَبْتُ	(I hit)
ضَرَبْنَا	(We hit)
ضَرَبْتَ	[You (masc. sing.) hit]
ضَرَبْتِ	[You (fem. sing.) hit]
ضَرَبْتُمَا	[You (masc./fem. dual) hit]
ضَرَبْتُمْ	[You (masc. pl.) hit]
ضَرَبْتُنَّ	[You (fem. pl.) hit]
ضَرَبَ (هُوَ)	(He hit)
ضَرَبَتْ (هِيَ)	(She hit)
ضَرَبَا	[They (masc. dual) hit][46]
ضَرَبُوْا	[They (masc. pl.) hit]
ضَرَبْنَ	[They (fem. pl.) hit]

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[46] Notice that the **Māḍī** form ضَرَبَتَا [They (fem. dual) hit] is not mentioned here because the author's intention here is not to give the conjugation of the **Fiʻl** (which falls under Sarf rather than *Nahw*) but merely to enumerate the **Fāʻil** in the form of Ḍamāʼir which so happen to be suffixed to the **Fiʻl**. Now, since the **Fāʻil** in ضَرَبَا [They (masc. dual) hit] which is the **Alif** is same (at least in form) as the **Fāʻil** in ضَرَبَتَا [They (fem. dual) hit], there is no sense in repeating it if the one suffices. As for the **Tāʼ** in ضَرَبَتَا it is the unvowelled **Tāʼ** of Femininity which has been vowelled with a **Fatḥah** because of the **Alif** following it. This **Tāʼ**, therefore, is not part of the **Alif** so as to make it different from the **Alif** in the masculine form ضَرَبَا such that they constitute two separate **Fāʻil**s and therefore necessitating the inclusion of the feminine form ضَرَبَتَا .

The Chapter on the AL-MAF‘ŪL ALLAḎĪ LAM YUSAMMA FĀ‘ILUHŪ[47] (Maf‘ūl whose Fā‘il is not named)

It is an **Ism** that is **Marfū‘** whose **Fā‘il** is not mentioned with it.

If the **Fi‘l** is:

> **Māḍī** its initial letter[48] is marked with a Ḍammah and what is before its final letter is marked with a **Kasrah**,

and if it is:

> **Muḍāri‘** its first letter is marked with a Ḍammah and what[49] is before its final letter is marked with a **Fatḥah**.

It is of two types: **§āhir** and **Muḍmar**.

The **§āhir** is like when you say:

ضُرِب زيدٌ	(Zayd was hit)
يُضرَب زيدٌ	(Zayd is/will be hit)
أُكرِم عمروُ	(‘Amr was honoured)
يُكرَم عمروُ	(‘Amr is/will be honoured)

and what is similar to that.

The **Muḍmar** is twelve, like when you say:

ضُرِبتُ	[I (masc./fem.) was hit]
ضُرِبنَا	[We (masc./fem. dual/pl.) were hit]
ضُرِبتَ	[You (masc. sing.) were hit]
ضُرِبتِ	[You (fem. sing.) were hit]
ضُرِبتُمَا	[You (masc./fem. dual) were hit]

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[47] It is also called the **Nā’ib Fā‘il** (Deputy Doer/Agent of the Doer) which is more preferred because the technical term used by the author does not exclude the second of two **Maf‘ūl**s when the first becomes the **Nā’ib Fā‘il** for each of the two **Maf‘ūl**s qualifies as a **al-Maf‘ūl allaḏī lam yusamma Fā‘iluhū**. Yet the one **Maf‘ūl** is **Marfū‘** and the other **Manṣūb** and what the author means by this term is the one that is **Marfū‘** on taking the place of the dropped **Fā‘il**.

[48] In fact, all vowelled letters before the penultimate letter are marked with a Ḍammah and not only the first. Furthermore, if the **Fi‘l** is Ajwaf (hollow) with the **Alif** as the middle weak letter then the **Alif** is transformed into a **Yā’** and the letter before it bears a **Kasrah**, e.g. **(قال – قِيْل، باع – بِيْع)**.

[49] Not only is the letter before the final letter marked with a Fatḥah but all vowelled letters before it. Furthermore, if the **Fi‘l** is Ajwaf (hollow) with the **Wāw** or **Yā’** as the weak middle, then the **Wāw** or **Yā’** is transformed into an **Alif** e.g. **(يقُوْل - يُقَال، يبِيْع - يُبَاع)**.

ضُرِبْتُمْ	[You (masc. pl.) were hit]
ضُرِبْتُنَّ	[You (fem. pl.) were hit]
ضُرِبَ (هُوَ)	(He was hit)
ضُرِبَتْ (هِيَ)	(She was hit)
ضُرِبَا	[They (masc. dual) were hit]
ضُرِبُوْا	[They (masc. pl.) were hit]
ضُرِبْنَ	[They (fem. pl.) were hit]

The Chapter on the MUBTADA' and the KHABAR

The **Mubtada'** is an **Ism** that is **Marfū'** and is stripped of verbally expressed **'Awāmil**[50].

The **Khabar** is an **Ism** that is **Marfū'** and is predicated to it (i.e. the **Mubtada'**, so as to give information about it) like when you say:

زيد قائم   (Zayd is standing)

الزيدان قائمان   (The two Zayds are standing)

الزيدون قائمون   [The Zayds (pl.) are standing]

and structures similar to that.

The **Mubtada'** is (of) two types: **Şāhir** and **Muḍmar**.

The **Şāhir** has (already) been mentioned.

The **Muḍmar** is twelve and they are:

أنا	[I (masc. fem.)]
نحن	[We (masc./fem. dual/pl.)]
أنتَ	[You (masc. sing.)]
أنتِ	[You (fem. sing.)]
أنتُما	[You (masc./fem. dual)]
أنتُمْ	[You (masc. pl.)]
أنتُنّ	[You (fem. pl.)]
هو	He
هي	She
هما	[They (masc. dual)]
هُمْ	[They (masc. pl.)]
هنّ	[They (fem. pl.)]

Like when you say:

أنا قائم   [I (masc.) am standing]

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[50] The **Mubtada'** is **Marfū'** and as such it must be acted on by an **'Āmil** that makes it **Marfū'** since every change in the form of **I'rāb** is the result of an **'Āmil**. However, since the **Mubtada'** normally is the first word in the nominal sentence it follows that its **'Āmil** cannot be anything verbally expressed (**Lafziyy**) for there is nothing before the **Mubtada'**. It is for this reason that some Grammarians maintain the **Mubtada'** is **Marfū'** precisely because it is not preceded by verbally expressed **'Awāmil** which in itself constitutes an **'Amil** albeit an **'Āmil** that is supposed or conceived in the mind (**Ma'nawiyy**). This **'Āmil** is called **alibtidā'** (inception i.e. to be stripped of verbally expressed **'Awāmil** by virtue of it occurring at the beginning).

نحن قائمون   [We (masc. pl.) are standing]

The **Khabar** is (of) two types: **Mufrad** (single word) and **Ghayr al-Mufrad** (not a single word i.e. compound).

The **Mufrad** is like:

زيد قائم   (Zayd is standing)

The **Ghayr al-Mufrad** is four things:

    (1)   the **Jarr wa Majrūr**

    (2)   the **§arf**

    (3)   the **Fi'l** with its **Fā'il**

    (4)   the **Mubtada'** with its **Khabar**

زيد في الدار   (Zayd is in the house)

زيد عندك   (Zayd is with you)

زيد قام أبوه   (Zayd, his father is standing)

زيد جاريتُه ذاهبةٌ   (Zayd, his maid is going)

The Chapter on the 'AWĀMIL that precede and operate on the MUBTADA' and KHABAR

These (**'Awāmil**) are three things: **Kana** and its sisters, **Inna** and its sisters and **§anantu** and its sisters.

As for **Kāna** and its sisters they put the **Ism**[51] in a state of **Raf'** and the **Khabar** in a state of **Naṣb** – and they are:

كان	[was (in general)]
أمسى	(was in the afternoon or evening/became)
أصبح	(was in the morning/became)
أضحى	(was in the late morning/became)
ظلّ	(was during the daytime)
بات	(was during the nighttime)
صار	(became)
ليس	(is not)
ما زالٌ	(continued/was still)
ما انفكّ	(continued/was still)
ما فتئ	(continued/was still)
ما برح	(continued/was still)
ما دام	(as long as/for the duration)

as well as what is conjugated thereof (according to the **Māḍī**, **Muḍāri'** and **Amr** forms) like:

كان – يكون – كنْ	(was – is/will be – Be!)
أصبح – يُصبح – أصبِحْ	[was – is/will be – Be! (all in the morning)]

You say (for example):

كان زيدُ قائماً	(Zayd was standing)
ليس عمرُو شاخصاً	('Amr is not present/going)

and what is similar to that.

As for **Inna** and its sisters they put the **Ism**[52] in a state of **Naṣb** and the **Khabar** in a state of **Raf'** – and they are:

إنّ	(Indeed/verily)
أنّ	(that)

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[51]

[52]

لكنّ	(but/however)
كأنّ	(as if)
ليت	(If only)
لعلّ	(hopefully)

You say (for example):

إنّ زيداً قائمُ   (Indeed, Zayd is standing)

ليت عمراً شاخصٌ   (If only 'Amr is present/going)

and what is similar to that.

The meaning of **إنّ** and **أنّ** is for emphasis and corroboration (**Taukīd**), **لكنّ** for setting something straight (**Istidrāk**), **كأنّ** for comparison (**Tashbīh**), **ليتَ** for expressing a wish (**Tamannī**) and **لعلّ** for expressing a hope (**Tarajjī**) or expectation (**Tawaqqu'**).

As for §anantu and its sisters they put the **Mubtada'** and the **Khabar** in a state of **Naṣb** as their two **Maf'ūl**s – and they are:

ظننتُ	(I thought)
حسبتُ	(I reckoned/supposed/deemed)
خِلتُ	(I supposed/imagined/deemed)
زعمتُ	(I claimed)
رأيتُ	(I regarded/viewed/consider)
علمتُ	(I knew)
وجدتُ	(I found)
اتخذتُ	(I took/assumed)
جعلتُ	(I made/made into)
سمعتُ	(I heard)

You say (for example):

ظننتُ زيداً منطلقاً   (I thought Zayd to be going)

خلتُ عمراً شاخصاً (I imagined 'Amr to be present/going)

and what is similar to that.

The Chapter on the NA'T [and an explanation of the MA'RIFAH (definite noun) and NAKIRAH (indefinite noun)]

The **Na't**[53] is a **Tābi'** (follower) of the **Man'ūt** in the latter's **Raf'**, **Naṣb**, **Khafḍ**, **Ta'rīf** (definiteness) and **Tankīr** (indefiniteness). You say (for example):

قام زيدٌ **العاقلُ**　　　　(Zayd, the intelligent, stood)

رأيت زيداً **العاقلَ**　　(I saw Zayd, the intelligent)

مررتُ بزيدٍ **العاقلِ**　(I passed by Zayd, the intelligent)

The **Ma'rifah** is five things:

(1) the **Ism Muḍmar** (personal pronoun) like: **أنا** (I) and **أنت** [you (masc. sing.)]

(2) the **Ism 'Alam** (proper name) like: **زيد** (Zayd) and **مكة** (Makkah)

(3) the **Ism Mubham** (vague noun)[54] like: **هذا** [this (masc. sing.)], **هذه** [this (fem. sing.)] and **هؤلاء** [these (masc./fem. pl.)]

(4) the **Ism** that has the **Alif** and **Lām** like: **الرجل** (the man) and **الغلام** (the youngster/male servant)

(5) What is **Muḍāf** (annexed) to one of these four[55].

The **Nakirah** is every **Ism** that is commonly (and equally) applied to (all the members of) its class such that no one (member) is to be distinguished by it

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[53] This definition of the **Na't** covers both the **Na't Ḥaqīqiyy** and **Na't Sababiyy**. The **Na't Ḥaqīqiyy** is that which highlights a quality or attribute in the **Man'ūt** itself and further agrees with the **Man'ūt** in number and gender e.g. **هذا بستانٌ جميلٌ** (This is a beautiful garden). The **Na't Sababiyy**, on the other hand, highlights a quality or attribute in something related to the **Man'ūt** (called the **Sabab**) and not in the actual **Man'ūt** itself e.g. **هذا بستانٌ جميلةٌ أزهارُها** (This is a garden whose flowers are beautiful). Notice that in the first example **جميلٌ** highlights the quality of beauty **(جَمال)** in the **Man'ūt بستانٌ** and furthermore agrees with it in **Raf'**, **Tankīr**, **Ifrād** and **Taḍkīr**. As for the second example **جميلةٌ** highlights the quality of beauty **(جَمال)** in the **Sabab أزهارُها** (its flowers) which is related to the **Man'ūt بستانٌ** and only agrees with the **Man'ūt** in **Raf'** and **Tankīr**. As for gender and number the **Na't** is **Mu'annaṯ** because the **Sabab** is **Mu'annaṯ** and is always **Mufrad**.

[54] The **Mubham** includes the **Ism Mauṣūl** (relative pronoun) e.g. **الذي** [who/that which (masc. sing.)], **التي** [who/that which fem. sing.)] and **الذينَ** [who/those whom (masc. pl.)].

[55] Examples of this category are: **كتابي** (my book), **كتاب زيد** (Zayd's book), **كتاب هذا الطالب** (this student's book) and **كتاب الرجل** (the man's book).

(i.e. that **Ism**) at the exclusion of all the others. An easy way of understanding it is (to regard the **Nakirah** as) everything to which the **Alif** and **Lām** can be validly prefixed, like الرَّجُل (the man) and الغُلام (the lad/servant).

The Chapter on the ‘Aṭf

The Ḥurūf al-‘Aṭf (conjunctions) are ten, and they are:

الواو	(and)
الفاء	(shortly/immediately thereafter)
ثُمَّ	(a while thereafter)
أوْ	(or)
أمْ	(or)
إمَّا	(either/or)
بلْ	(rather/instead)
لاَ	(not)
لكنْ	(but), and
حتَّى	(up to including/even), in some places[56].

If you use them (i.e. these conjunctions) to conjoin (a word) to something that is **Marfū‘**, then you make (that word also) **Marfū‘**, or to something that is **Manṣūb**, then you make (it) **Manṣūb**, or to something that is **Makhfūḍ**, then you make (it also) **Makhfūḍ**, or to something that is **Majzūm**, then you make (it also) **Majzūm**. You say (for example):

قام زيدٌ وعمرٌو	(Zayd and ‘Amr came)
رأيت زيداً وعمراً	(I saw Zayd and ‘Amr)
مررت بزيدٍ وعمروٍ	(I passed by Zayd and ‘Amr)
زيد لم يقمْ ولم يقعدْ[57]	(Zayd din not stand and he did not sit)

---

[56] What is meant by "some places" is that **حتَّى** is not a Ḥarf ‘Aṭf in every context but that in some contexts it is a Ḥarf ‘Aṭf, in others a Ḥarf Jarr and yet others a Ḥarf Ibtidā’ (particle of inception). The following example illustrates the differences between the three types of **حتى** : **(أكلتُ السمكةَ حتى رأْسِيها، رأْسَها، رأْسُها)** (I ate the fish up to or up to including its head). If we read **رأسها** with **Jarr** then **حتى** is a Ḥarf Jarr, with Naṣb it is a Ḥarf ‘Aṭf for then **رأس رأسه** follows the same **I‘rāb** as **السمكةَ** , and with **Raf‘** it is Ḥarf Ibtidā’ in which case **رأسه** is the **Mubtada’** and its **Khabar** is dropped assumed as: **مأكولٌ** (i.e. Even its head was eaten).

[57] This example does not constitute a proper example of a **Fi‘l Majzūm** conjoined to another **Fi‘l Majzūm** since the second is not much **Majzūm** by virtue of it following the first or even by the **‘Āmil** of the first but rather it is **Majzūm** because of the negative particle of **Jazm**, **Lām**, that immediately precedes it. To make it an example of a **Majzām** conjoined to a **Majzūm** the second **Lām** should be dropped, like: **زيد لم يقمْ ويقعدْ** .

The Chapter on the TAUKĪD[58]

The **Taukīd** is a **Tābi'** (follower) of the **Mu'akkad** (i.e. the expression that is corroborated) in its being **Marfū'**, **Manṣūb**, **Makhfūḍ** and **Ma'rifah**.

It is accomplished with definite words, and they are:

النفس   (self/in person)

العين   (self/in person)

كلّ   (all/every/the whole lot)

أجمع   (all/every/the whole lot)

including the **Tawābi'** (followers) of أجمع, and they are:

أكتع، أبتع، أبصع (all/every i.e. the same as أجمع)

You say (for example):

قام زيدٌ نفسُه   (Zayd, himself, came/Zayd came in person)

رأيت القومَ كلَّهم   (I saw the people, all of them)

مررت بالقومِ أجمعين   (I passed by the people, the whole lot)

---

[58] The term **Taukīd** here is a **Maṣdar** but it used in the sense of the Ism **Fā'il** (active participle) **Mu'akkid** meaning that which corroborates or emphasises.

The Chapter on the BADAL

When one **Ism** is substituted (in meaning not in form) for another **Ism** or one **Fi'l** for another **Fi'l** (i.e. the one is made the **Badal** of the other), it follows it[59] (the former) in all of its **I'rāb**.

It is of four types:

(1) **Badal ash-Shay' min ash-Shay'** (Substitute of the thing/whole for the thing/whole)[60]

(2) **Badal al-Ba'd min al-Kull** (Substitute of the part for the whole)

(3) **Badal alishtimāl** (Substitute of the quality for the possessor of the quality or substitute of a thing for the container of that thing)

(4) **Badal al-Ghala** (Substitute due to error i.e. the correction is substituted for the error)[61]

like when you say:

قام زيدٌ أخوك	(Zayd, your brother, stood)
أكلت الرغيفَ ثلثَه	(I ate the loaf, a third of it)
نفعني زيدٌ علمُه	(Zayd, his knowledge, benefited me)
رأيت زيداً الفرسَ	[I saw Zayd, (I mean) the horse]

You wanted to say: **الفرس** but then you erred (by saying: **زيداً**) so you substituted **زيداً** . for it (i.e. **الفرسَ**)[62].

---

[59] The substitute word follows the word for which it is substituted in all the latter's cases of **I'rāb**.

[60] It is also called **Badal al-Kull min al-Kull** (Substitute of the whole for the whole) or **Badal Muṭābiq** (Concordant/congruous **Badal**)

[61] Two other types are normally added so as to make the total number six. These two are: **Badal al-Nisyān** (**Badal** due to forgetfulness) e.g. **جاء محمد زيدٌ** [Muhammad (or rather) Zayd came] and **Badal al-Iṭrāb** (**Badal** of opting for the better alternative) e.g. **إِرْكَبْ الحمازَ** **الفرسَ** [Ride a donkey (even better) a horse].

[62] This statement is supposed to read: You wanted to say: **الفرس** but then you erred (by saying: **زيداً**) so you substituted **الفرس** . for it (i.e. **زيداً**).

The on the MANṢŪBĀT AL-ASMĀ'
(the Places of Naṣb of the Ism)

The **Manṣūbāt**[63] are fifteen[64], and they are:

(1) the **Maf'ūl bihī** (direct object)

(2) the **Maṣdar** (infinitive)

(3) the **§arf Zamān** (adverb of time)

(4) the **§arf Makān** (adverb of place)

(5) the **Ḥāl** (denotative of state/condition)

(6) the **Tamyīz** (specifier)

(7) the **Mustaṭnā** (thing excepted/excluded)

(8) the **Ism** of **"ﻻ"**

(9) the **Munādā** (vocative/thing or person called)

(10) the **Maf'ūl min ajlihī** (object of reason)

(11) the **Maf'ūl ma'ahū** (object of accompaniment)

(12) the **Khabar** of **"ﻛﺎﻥَ"** and its sisters

(13) the **Ism** of **"ﺇﻥَّ"** and its sisters

(14) the **Tābi'** of something that is **Manṣūb**, and it is four things: the **Na't**, the **'Aṭf**, the **Taukīd** and the **Badal**.

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[63] Of these fifteen **Manṣūbāt** the **Tamyīz**, **Mustaṭnā** and **Maf'ūl min ajlihī** in particular, are not always **Manṣūb** in which case their names are only significant for the respective meanings that they convey and not as referring to particular places of **Naṣb**. As regards their **I'rāb** they will now be counted amongst the **Marfū'āt** or **Makhfūdāt**.

[64] The author states here that the **Manṣūbāt** are fifteen in number but then only mentions fourteen.

The Chapter on the MAF'ŪL BIHĪ

It is an Ism that is **Manṣūb** (denotating) that on which the action occurs, like when you say:

ضربتُ زيداً	(I hit Zayd)
ركبتُ الفرسَ	(I rode the horse)

It is of two types: **§āhir** and **Muḍmar**.

The **§āhir** has already been mentioned.

The **Muḍmar** is two groups: **Muttaṣil** (attached personal pronouns) and **Munfaṣil** (detached personal pronouns).

The **Muttaṣil** is twelve (in number), and they are:

ضربني[65]	[He hit me (masc./fem.)]
ضربَنا	[He hit us (masc./fem. dual/pl.)]
ضربكَ	[He hit you (masc. sing.)]
ضربكِ	[He hit you (fem. sing.)]
ضربكما[66]	[He hit you (masc./fem. dual)]
ضربكم [67]	[He hit you (masc. pl.)]
ضربكنّ[68]	[He hit you (fem. pl.)]
ضربه	(He hit him)
ضربها	(He hit her)
ضربهما	[He hit them (masc./fem. dual)]
ضربهم	[He hit them (masc. pl.)]
ضربهنّ	[He hit them (fem. pl.)]

The **Munfaṣil** is (also) twelve (in number):

إيّايَ	[me (masc./fem.)]

---

[65] The **Nūn** that is between the **Fi'l** and the **Yā' al-Mutakallim** is called the **Nūn al-Wiqāyah** (the **Nūn** of Guarding) because it guards the **Fi'l** from taking the **Kasrah** that the **Yā' al-Mutakallim** forces on the letter before it by taking the **Kasrah** itself.

[66] Here the actual ḍamīr is the **Kāf** only. The **Mīm** is called the ḥarf al-'Imād (particle of support) since it serves as a prop or support for the **Alif** following it. The **Alif** itself is a ḥarf denoting duality.

[67] Here as with the previous one, the actual ḍamīr is only the **Kāf** as for the **Mīm** it is called the **'Alāmah Jam' al-Ḍukūr** (sign of masculine plural).

[68] The actual ḍamīr is the **Kāf** only as for the **Nūn Mushaddadah** (emphatic/doubled **Nūn**) it is called the **'Alāmah Jam' al-Niswah/al-Ināṯ** (sign of feminine plural).

إِيَّانَا	[us (masc./fem. dual/pl.)]
إِيَّاكَ	[you (masc. sing.)]
إِيَّاكِ	[you (fem. sing.)]
إِيَّاكُمَا	[you (masc./fem. dual)]
إِيَّاكُمْ	[you (masc. pl.)]
إِيَّاكُنَّ	[you (fem. pl.)]
إِيَّاهُ	(him)
إِيَّاهَا	(her)
إِيَّاهُمَا	[them (masc./fem. dual)]
إِيَّاهُمْ	[them (masc. pl.)]
إِيَّاهُنَّ[69]	[them (fem. pl.)]

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[69] The ḍamīr proper according to the more correct view amongst the Arabic Grammarians is the first part viz. **"إِيَّا"** where as the rest constitutes number, gender and person markers. However, for the purpose of simplicity we have decided to regard the whole expression as the ḍamīr.

The Chapter on the MAṢDAR[70]

The **Maṣdar** is an **Ism** that is **Manṣūb** and comes third in the conjugation of the **Fi‘l**:

<div dir="rtl">

ضرب – يضرِب - ضَرْباً
</div>
(hit – hits/will hit – hitting)

It is of two types: **Lafẓiyy** and **Ma‘nawiyy**.

If its form (**Lafẓ**) agrees with the form of its **Fi‘l**, then it is **Lafẓiyy**, like:

<div dir="rtl">

قتلْتُه قَتْلاً
</div>
(I killed him a killing i.e. I killed him definitely)

If it agrees with the meaning (**Ma‘nā**) of its **Fi‘l**, then it is **Ma‘nawiyy**[71], like:

<div dir="rtl">

جلستُ قعوداً
</div>
(I sat a sitting i.e. I sat definitely)

<div dir="rtl">

قمتُ وقوفاً
</div>
(I stood a standing i.e. I stood definitely)

and what is that are similar to that.

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[70] The more correct term for this type of **Manṣūb** is **Maf‘ūl Muṭlaq** (Absolute Object) i.e. the **Maf‘ul** proper since it signifies what is actually done free from any reference to being done *to* something (**bihī**), *in* something (**fihī**), *out of* or *for the purpose of* something (**min-ajlihī**) or *with* or *in the company of* something (**ma‘ahū**). Therefore, **Maf‘ūl**, here means "what is done" and **Muṭlaq** means "free from the aforementioned references or stipulations". This is clearly illustrated by means of the following example which contains all five types of **Maf‘ūl**: قَرَأ [Muhammad محمدٌ وسميراً الكتابَ اليومَ أمامَ المدرس قراءةً جيــدةً رغبــةً في التقــدُّم read with Samir (or in his company) the book today in front of the teacher well (lit. a good reading) out of a desire for progress]. Here, what was actually done is the act of قراءةً (reading) – being done *to* الكتابَ (the book), *with* or *in the company of* سميراً (Samir), *in* the time of اليومَ (today) and the place of أمامَ (in front), *out of* or *for the purpose of* رغبةً (desire).

[71] These two forms of the **Maṣdar** constitute one of the three functions of the **Maf‘ūl Muṭlaq**, namely: **lil-Taukīd** (for the purpose of emphasis or corroboration). The other two functions are: **li Bayān an-Nau‘** (for the purpose of clarifying the type) e.g. ضرب زيد عمراً ضرباً شديداً (Zayd hit ‘Amr a severe hitting i.e. he hit him severely) and **li-Bayān al-‘Adad** (for the purpose of clarifying the number) e.g. ضرب زيد عمراً ضربةً (Zayd hit ‘Amr one hitting i.e. he hit him once).

The Chapter on the ŞARF ZAMĀN and ŞARF MAKĀN

The **Şarf Zamān** is an **Ism** of time that is **Manṣūb** by implying or assuming the existence of (the preposition) في ("in")[72], like:

اليومَ	today/daytime (i.e. from dawn or sunrise till sunset)
الليلةَ	tonight/nighttime (i.e. from sunset till dawn)
غدوةً	early morning (i.e. from dawn till sunrise)
بكرةً	early in the day (i.e. from dawn or sunrise onwards)
سَحَراً	late night (i.e. the last part of the night before dawn)
غداً	tomorrow
عتمةً	early night (i.e. the first third of the night)
صباحاً	morning (i.e. from midnight till midday)
مساءً	afternoon-evening (i.e. from midday to midnight)
أبداً	infinite future
أمداً	future
حيناً	time/anytime

and what is similar to that.

The **Şarf Makān** is an **Ism** of time that is **Manṣūb** by implying or assuming the existence of (the preposition) في ("in"), like:

أمام	in front/before
خلف	behind
قدّام	in front
وراء	behind
فوق	above/on top of
تحت	below/beneath
عند	at/with/by
مع	with/together with/in the company of
إزاء	opposite to
حذاء	near/close to
تلقاء	opposite to
ثَمّ	there
هنا	here

---

[72] It is for this reason that it is also called **Maf'ūl fīhi** (what the action is done *in* as regards time or place). Even the word **Zarf** has connotations of "*in-ness*" because it means container or vessel as if time and place are containers or vessels of the act that is being done since every act has to be done in a time or a place (with exception of Allah's Acts).

and what is similar to that.

The Chapter on the ḤĀL

The Ḥāl is an **Ism** that is **Manṣūb** and specifies or clarifies what is vague as regards states or conditions[73], like when you say:

جاء زيدٌ راكباً (Zayd came riding)

ركبتُ الفرس مُسرَجاً (I rode the horse saddled)

لقيتُ عبد الله راكباً (I met 'Abdullah whilst riding)[74]

and what is similar to that.

The Ḥāl does not occur except as an **Ism Nakirah** and does not occur except after the completion of the **Kalām**[75].

Its Ṣāḥib (subject of the state i.e. the one who is in the particular state) does not occur except as an **Ism Ma'rifah**[76].

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[73] When someone does an action or does it to someone or something then each of these exists in a particular state or condition at the time the action is done. Thus, if Zayd, for example, goes to school, then he can do so walking, running, riding, feeling happy or sad, etc. These are possible states/conditions in which Zayd can be at the time he goes to school. However, we would not know which state or states Zayd is in unless the speaker specifies it. The Ḥāl is what the speaker uses to specify or clarify the particular state or states Zayd is in when he goes to school.

[74] In the first of the three examples the Ḥāl proceeds from the **Fā'il** زيدٌ , in the second it proceeds from the **Maf'ūl bihī** الفرسَ and in the third example it proceeds from either the **Fā'il** زيدٌ or the **Maf'ūl bihī** عبدَالله .

[75] In other words, the Ḥāl is a Faḍlah (dispensable component of the sentence) since what completes **Kalām** constitutes the **'Umdah**s (indispensable components of the sentence). This means that one can only determine an Ism to be Hal after one has already determined the indispensable components comprising the sentences such that the Hal normally occurs after a nominal or verbal sentence is complete.

[76] The Ḥāl, **Na't** and **Khabar** have the following in common: They often occur as a **Waṣf** or **Mushtaqq** (i.e. **Ism Fā'il**, **Ism Maf'ūl**, Ṣifah Mushabbahah and **Ism Tafḍīl**) in which case there ought to be agreement between them and the Ṣāḥib al-Ḥāl, **Man'ūt** and **Mubtada'** respectively, in terms of gender and number.

The Chapter on the TAMYĪZ[77]

The **Tamyīz**[78] is an **Ism** that is **Manṣūb** and clarifies what is vague as regards essences or entities, like when you say:

تصبّب زيدٌ **عرقاً** (Zayd is pouring sweat i.e. he is perspiring)

تفقأ بكرٌ **شحماً** (Bakr expanded in fat)

طاب محمدٌ **نفساً** (Muhammad is amicable in spirit)

اشتريْتُ عشرين **غلاماً** (I bought twenty servants)

ملكتُ تسعين **نعجةً** (I owned ninety ewes)

زيدٌ أكرم منك **أباً** وأجمل منك **وجهاً** (Zayd is more noble than you father-wise and more handsome than you face-wise)

It does not occur except as an Ism **Nakirah** and does not occur except after the completion of the **Kalām**.

---

[77] The term **Tamyīz** here even though it is **Maṣdar** it is used in the sense of the **Ism Fāʻil** (active participle) i.e. **Mumayyiz** (specifier).

[78] The **Tamyīz** itself comprises two broad categories: **Tamyīz al-Mufrad** and **Tamyīz al-Nisbah/al-Jumlah**. **Tamyīz al-Mufrad** consists of four types:

- **Tamyīz al-ʻAdad** e.g. حضر عشرون **طالباً** (Twenty students were present/attended)

- **Tamyīz al-Wazn** e.g. معي رِطلٌ **زيتاً** (With me is a ratl of oil)

- **Tamyīz al-Kayl** e.g. اشتريْتُ صاعاً **تمراً** (I bought a *sāʻ* of dates)

- **Tamyīz al-Misāḥah** e.g. عندي قصبةُ **أرضاً** (I have a patch of land)

As for **Tamyīz al-Nisbah/al-Jumlah** it is that which clarifies the ambiguity in the relation of the action. Thus, in the example: **حَسُنَ زيدٌ** (Zayd is good in character) it is not clear what of Zayd is good or whether he is good as a whole. By adding **خُلُق** so that the sentence becomes **حَسُنَ زيدٌ خُلُقاً** (Zayd is good in character) it becomes clear that it is Zayd's character that is good.

The Chapter on the ISTITHNĀ'[79]

The Ḥurūf[80] (particles) of **alistiṯnā'** (exception/exclusion) are eight, and they are:

إلّا	(except/save/excluding)
غير	(other than)
سِوى	(other than)
سُوى	(other than)
سواء	(other than)
خلا	(except)
عدا	(except)
حاشا	(except)

The **Mustaṯnā** by means of **إلّا**:

- is **Manṣūb** when the **Kalām** is **Tāmm** (i.e. the **Mustaṯnā minhu**[81] is mentioned in the sentence) and **Mūjab** (i.e. positive, and not negated by a negative particle), like:

قام القوم إلّا زيداً   (The people came except Zayd)

خرج الناس إلّا عمراً   (The people left/went out except 'Amr)

- and if the **Kalām** is **Manfiyy** (negative) and **Tāmm**, then there are the options of (1) **Badal** and (2) **Naṣb** by virtue **Istiṯnā'**, like:

ما قام القومُ إلّا زيدُ وإلّا زيداً   (The people stood except Zayd)

- and if the **Kalām** is **Nāqiṣ** (i.e. the **Mustaṯnā minhu** is not mentioned), then it is according to the **'Awāmil** (that precede it), like:

ما قام إلّا زيدُ   (No one stood except Zayd)

ما رأيتُ إلّا زيداً   (I did not see except Zayd)

---

[79] The term **Istiṯnā'** here could either be used in the original sense of the **Maṣdar** meaning 'exception' or 'exclusion' or in the sense of the **Ism Mafʿūl** (passive participle) meaning the **Mustaṯnā** (i.e. the object excepted/excluded)

[80] Obviously, not all of these eight words are Ḥurūf, since **غير، سِوى، سُوى، سواء** are **Asmā'**, **خلا، عدا، حاشا** can be Ḥurūf or **Afʿāl**. As for **إلّا** it is only used as a Ḥarf. However, the reason for the author calling them all Ḥurūf is to show the dominance of **إلّا** which is a Ḥarf over the rest.

[81] The **Mustaṯnā minhu** is the Ism in the form of a class or genus from which the exception or exclusion is made like **الناس** and **القوم** in the examples that are cited.

مَا مَرَرْتُ إلّا بِزيدٍ   (I did not pass except by Zayd)

The **Mustaṯnā** with **سُوى، سِوى، غير** and **سواء** is **Majrūr** only and nothing else.

The **Mustaṯnā** with **خلا، عدا** and **حاشا** has the options of **Naṣb** and **Jarr**, like:

قام القوم خلا زيداً وزيدٍ، وعـدا زيـداً وزيـدٍ، وحاشا بكراً وبكـرٍ
(The people stood except Zayd and except Bakr)

The Chapter on **"لا"**

Know that **"لا"** declines **Asmā' Nakirāt** (indefinite nouns) according to **Naṣb** without a **Tanwin** when it is directly connected to the **Ism Nakirah** and **"لا"** is not repeated, like:

لا رجلَ في الدار (There is absolutely no man in the house)

If it is not directly connected to it (i.e. the **Ism Nakirah**), then **Raf'** becomes incumbent as well as the repetition of **"لا"**, like:

لا في الدار رجلٌ ولا امرأةٌ (There is no man and no woman in the house)

If it (i.e. **"لا"**) is repeated it is permissible for it to be an **'Āmil** (such that it performs the function of **"إنّ"**) or **Mulghāh** (i.e. such that it loses that function thus becoming null and void).

Therefore, if you wish, you can say[82]:

لا رجلَ في الدار ولا امرأةَ (There is absolutely no man in the house and no woman)

and if you wish, you can say:

لا رجلُ في الدار ولا امرأةٌ

---

[82] In fact, there are five ways in which to say this statement:

- **لا رجلَ في الدار ولا امرأةَ** رجل is **Mabniyy** and امرأة is **Mabniyy**

- **لا رجلَ في الدار ولا امرأةً** رجل is **Mabniyy** and امرأة is **Manṣūb**

- **لا رجلَ في الدار ولا امرأةُ** رجل is **Mabniyy** and امرأة is **Marfū'**

- **لا رجلُ في الدار ولا امرأةُ** رجل is **Marfu'** and امرأة is **Marfu'**

- **لا رجلُ في الدار ولا امرأةَ** رجل is **Marfu'** and امرأة is **Mabniyy**

The Chapter on the MUNĀDĀ

The **Munādā** is of five types:

(1) **Mufrad ʻAlam** (singular proper noun)

(2) **Nakirah Maqṣūdah** (intended indefinite noun)

(3) **Nakirah Ghayr Maqṣūdah** (unintended indefinite noun)

(4) **Muḍāf** (annexed noun)

(5) **Mushabbahah bi al-Muḍāf** (what resembles the annexed noun)

As for the **Mufrad ʻAlam** and the **Nakirah Maqṣūdah**, they are **Mabniyy** (indeclinable with or built) on the Ḍammah without **Tanwīn**, like:

يا زيدُ ويا رجلُ (O Zayd and O Man)[83]

The remaining three are **Manṣūb** and nothing else[84].

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[83] The **Ism** **زيد** (Zayd) is an example of a **Mufrad ʻAlam** and the **Ism** **رجل** (man) is an example of a **Nakirah Maqṣūdah**.

[84] Examples of these three are:

يا رجلاً، خذ بيدي [O man, take my hand (like when a blind man requests any man in front of him)]

يا رسولَ اللهِ (O Messenger of Allah)

يا رؤوفاً بالعباد (O Thou who art compassionate with the servants)

The Chapter on the MAF'ŪL MIN AJLIHĪ

It is an **Ism** that is **Manṣūb**[85] and is mentioned for the purpose of clarifying the cause for the occurrence of the action, like when you say:

<div dir="rtl">

قامَ زيدٌ إجلالاً لعمروٍ
</div>
(Zayd stood out of veneration for 'Amr)

<div dir="rtl">

قصدتُّكَ ابتغاءَ معروفكَ
</div>
(I sought you out of a desire for you goodness)

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[85] In order for an **Ism** to be **Manṣūb** as the **Maf'ūl min ajlihī** the following conditions have to be satisfied:

- it has to be a **Maṣdar**

- it has to be a **Maṣdar Qalbiyy** (i.e. a mental or emotional act)

- the **Maṣdar Qalbiyy** has to proceed from the same person performing the action

- the **Maṣdar Qalbiyy** has to exist at the same time of the action being performed

The Chapter on the MAF'ŪL MA'AHŪ

It is an **Ism** that is **Manṣūb** and is mentioned (in the sentence) for the purpose of clarifying the one in connection with whom the action is performed, like when you say:

جاء الأميرُ والجيشَ (The Commander came with the army)

استوى الماءُ والخشبةَ (The water became level with the stick/wood)

As for the **Khabar** of **كان** and its sisters and the **Ism** of **إنّ** and its sisters, they have already been mentioned in (the Chapter on the **Marfū'āt**) and likewise the the **Tawābi'**, they have already been dealt there.

The **Makhfūḍāt** are of three types:

(1) the **Makhfūḍ** by means of the Ḥarf

(2) the **Makhfūḍ** by means Iḍāfah, and

(3) the **Tābi'**[86] of something that is **Makhfūḍ**.

As for the **Makhfūḍ** by means of the Ḥarf it is that which is **Makhfūḍ** by means of:

مِنْ	(مِنكَ ومن نوحٍ)[87]
إلى	(إلى اللهِ مرجعكم جميعاً)[88] (وإليه ترجعونَ)
عن	(رضي الله عن المؤمـــنين) (رضي الله عنهم ورضـــوا
(عنه)[89]	
على	(وعليها وعلى الفلكِ تحملون)[90]
في	(وفي السماءِ رزقكم) (وفيها ما تشتهي الأنفس)[91]
رُبّ	(رب رجلٍ صالحٍ لقيتهما)[92]
الباء	(قولوا آمنا بالله) (أولئك يؤمنون به)[93]
الكاف	(ليس كمثلِه شيء)[94]
اللام	(لــلهِ ما في الســموات وما في الأرض) (ولهم فيها دار
الخلد)[95]	

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[86] The author, even though he mentions the **Tābi'** of something that is **Makhfūḍ** as a third category of the **Makhfūḍāt al-Asmā'**, he does not actually discuss it in this section as he does with the two other categories. The reason for this is that the author already dealt with the **Tābi'** in general in the chapter on the **Marfū'āt al-Asmā'**such that it is not necessary to repeat it here.

[87] (From you and from Nuh)

[88] (To Allah is your return – all of you) (To Him you will return)

[89] (Allah is pleased with the believers) (Allah is pleased with them and they are pleased with Him)

[90] [On it (the cattle) and the ships you are carried]

[91] (And in the heavens is your sustenance) [And in it (Paradise) is that which the souls desire]

[92] (Seldom I meet a pious man)

[93] (Say: We believe in Allah) (Those are the one who believe in Him)

[94] (Nothing is like unto Him)

as well as the Ḥurūf of Oath, and they are:

الواو	(**واللهِ**)⁹⁶
الباء	(**باللهِ**)⁹⁷
التاء	(**تاللهِ**)⁹⁸

and (also) by means of:

واو "رُبّ"	(**وليلٍ** كموج البحر أرخى سدوله)⁹⁹
مذ	ⁱ⁰⁰(ما رأيتُه مذْ يومِ الجمعة) (ما رأيتُه مذ يومِنا)
منذُ	¹⁰¹(ما رأيتُه منذ يومِ الجمعة) (ما رأيتُه منذ يومِنا)

As for that which is **Makhfūḍ** by means of **Iḍāfah**, it is like when you say:

غلام زيدٍ (Zayd's servant)

It is (furthermore) of two types[102]:

(1) that which is implied by means of the **اللام**, and

(2) that which is implied by means of **مِنْ**.

As for that which is implied by means of the **اللام** it is like:

غلام زيدٍ (Zayd's servant or the servant belonging to Zayd)

As for that which is implied by means of **مِنْ** (of the type) it is like:

_____

⁹⁵ (To Allah belong what is in the heavens and what is on earth) (For them therein is an Abode of Eternity)

⁹⁶ (By Allah)

⁹⁷ (By Allah)

⁹⁸ (By Allah)

⁹⁹ (Perhaps a night like the swell of the ocean lowering its drapes)

¹⁰⁰ (I have not seen him since Friday) (I have not seen him today)

¹⁰¹ (I have not seen him since Friday) (I have not seen him today)

¹⁰² The more popular view is that **Iḍāfah** is of three types with the addition of that which is implied by means of في e.g. قيام **الليلِ** (Standing up in the night) or صلاة **الصبحِ** (praying in the early morning).

ثوب خَزٍّ (a garment made of silk or silk garment)

باب ساجٍ (a door made of teak/Indian oak)

خاتم حديدٍ (a ring made of iron or an iron ring)

والحمد لله رب العالمين

ثوب خَزٍّ

باب ساجٍ

خاتم حديدٍ